CATALOGUE

OF THE

ARABIC MANUSCRIPTS

IN THE

LIBRARY OF THE INDIA OFFICE

VOLUME II

III. FIQH

BY

REUBEN LEVY, M.A., Litt. D.

Lecturer in Persian in the University of Cambridge

PUBLISHED BY ORDER OF
THE SECRETARY OF STATE FOR INDIA
AT THE INDIA OFFICE, LONDON
1937

PRINTED IN GREAT BRITAIN BY
W. LEWIS, M.A.
AT THE CAMBRIDGE UNIVERSITY PRESS

CATALOGUE OF ARABIC MANUSCRIPTS

VOLUME II

III. FIQH

A. Uṣūl (Sunnite)

1422

Foll. 430, ends defective; $8\frac{1}{2} \times 6$ in.; ll. 19; naskhī; rare rubrications; margins ruled; some injury from damp and insects; 17th century. [Delhi 652]

A commentary upon a work dealing with the general principles of law. Titles and authors' names are lacking, but the original text would appear to be part of the *Kitāb al-Mabsūṭ* (otherwise known as *Kitāb al-Aṣl fī 'l-furū'*) by Abū Ḥanīfah's disciple Muḥammad b. Ḥasan al-Shaibānī (d. 189/804; cf. Ṭabarī III 2521; Brockelmann I 171 f.).

Beginning (as here extant):

...الاعلام...شركه فيه لاحد كذا روى عن الخليل وابن كيسان ومحمد بن الحسن والشافعى رحمهم الله ولهذا اضيف الحمد اليه لانه لما كان كا [*sic*] نعلم للذات الخ

The passages of the original text are, in the earlier part only, introduced by قوله. The following chapter-headings are provided:

Fol. 22*a*	قوله والقسم الثانى فى وجوه البيان بذلك النظم
Fol. 89*a*	قوله فصل فى الامر
Fol. 138*b*	فى صفة الحسن للمامورية
Fol. 160*b*	فى حكم الامر والنهى
Fol. 164*b*	فصل فى بيان اسباب الشرايع
Fol. 189*a*	فى بيان اقسام السنة
Fol. 216*a*	فى المعارضة
Fol. 329*b*	اهلية الانسان للشئ
Fol. 342*b*	فصل ولما فرغ الشيخ من بيان الاهلية الخ
Fol. 351*a*	واما الرق

End (last complete section):

قوله ومن ذلك اى من باب حروف الشرط اى كلماته والفاظه وسميتها حروفا باعتبار الاصل فيها الخ

No other copy appears to be recorded. Ḥ. Kh.?

1423

Foll. 381; $10\frac{3}{4} \times 6$ in.; ll. 9; bold clear naskhī partially vocalised; margins and interlinear spaces almost entirely occupied by comments; rubrications; worm-holed in places; undated but probably 14th century. [Delhi 398]

كتاب اصول الفقه

Kitāb Uṣūl al-fiqh.

The first volume (of two?) of the treatise on Ḥanafī jurisprudence by Fakhr al-Islām al-Pazdawī (d. 482/1089; cf. Ibn Quṭlūbughā, no. 122; Brockelmann I 373). It contains the sections on the Qur'ān (beginning fol. 8*a*) and on Ḥadīth (beginning fol. 315*b*).

Beginning:

اَلْحَمدُ لِلّهِ خَالِقِ النَّسَمِ وَرَازِقِ القِسَمِ مُبْدِعِ الْبَدَائِعِ وشَارِعِ الشّرائِعِ الخ

TANJORE

End:

وهذه الحجج التى ذكرنا وجوها من الكتاب والسنة لا تتعارض فى انفسها وضعا ولا تناقض لان ذلك من العجز تعالى الله من ذلك وانما يقع التعارض بينها والتناقض لجهلنا بالناسخ والمنسوخ فلا بد من بيان هذه الجملة '

The colophon, in a different hand from the rest, says that the owner and writer of this volume was one Ḥasan ibn Shaikh Rājū.

For other copies see Brit. Mus. Suppl. no. 258; Bankipore XIX (i), pp. 1 f.; Āṣafīyah, p. 88. Printed at Constantinople, 1307/1889–90.

Ḥ. Kh. I 844.

1424

Foll. 165; $10\frac{5}{8} \times 7\frac{1}{4}$ in; bold naskhī, ll. 7, as far as fol. 100 then good clear nasta'līq, ll. 9; rubrications; numerous marginal and interlinear comments; much worm-eaten; 16th century. [DELHI 400]

Kitāb Uṣūl al-fiqh.

Another copy of the same part of the work by al-Pazdawī.

The section on the Qur'ān begins on fol. 6*a* and on the Sunnah on fol. 130*a*.

The colophon reads:

تم النصف الاول من اصول البزدوي ويتلوه باب المعارضة '

1425

Foll. 161; $10\frac{1}{2} \times 6$ in.; ll. 11; clear naskhī; some marginal notes; 14th century. [DELHI 397]

Kitāb Uṣūl al-fiqh.

The section on qiyās only, belonging to the same treatise on jurisprudence by Fakhr al-Islām al-Pazdawī.

Beginning:

باب القياس الكلام فى هذا الباب ينقسم الى اقسام اولها الكلام فى نفس القياس والثانى فى شرطه والثالث فى ركنه والرابع فى حكمه والخامس فى دفعه الخ

End:

وذلك مثل تناول محظور الاحرام عن ضرورة بالمحرم انه يرخص له ويُضمن الجزآ فكذلك همتنا والله اعلم بالصواب '

1426

Foll. 430 (originally more than 444, the beginning, foll. 70–74 and end lacking); $11\frac{1}{4} \times 7$ in.; ll. 31; small cursive naskhī with insertions in a larger hand; rubrications; marginal notes; some leaves damaged; 15th century. [DELHI 458]

A commentary on the *Uṣūl* of al-Pazdawī, by an author unnamed.

Beginning (fol. 9):

...السنة والجماعة الذى هو عبارة طريق الصحابة الخ

After the introduction, the significant portion of the text—apart from the commentary—begins (fol. 11 (13)*a*):

وهذا الكتاب الذى...لبيان النصوص بمعانيها وتعريف الاصول بفروعها على شرط الايجاز والاختصار ...اعلم بان اصول الشرع ثلثة الكتاب والسنة والاجماع والاصل الرابع هو القياس الخ

Headings are marked as follows:

Fol. 69 (61)*b*	قوله امّا الكتاب
Fol. 233 (225)*b*	باب حروف المعانى
Fol. 247 (239)*a*	باب حروف الجر
Fol. 256 (248)*a*	باب الصريح والكناية
Fol. 258 (250)*a*	باب وجوه الوقوف
Fol. 282 (274)*b*	باب العزيمة والرخصة
Fol. 290 (282)*b*	باب حكم الامر والنهى
Fol. 293 (285)*b*	باب بيان الشرايع
Fol. 306 (298)*b*	باب المعارضة
Fol. 322 (314)*a*	باب التغيير
Fol. 331 (323)*b*	باب بيان الضرورة
Fol. 335 (327)*b*	باب محل النسخ
Fol. 338 (330)*a*	باب تقسيم الناسخ

Fol. 347 (339)*a*	باب متابعة اصحاب النبى
Fol. 348 (340)*b*	باب الاجماع
Fol. 351 (343)*a*	باب شرط الاجماع
Fol. 355 (347)*a*	باب القياس
Fol. 412 (398)*a*	باب تقسيم الشروط
Fol. 418 (404)*b*	باب بيان الاهلية
Fol. 421 (407)*b*	باب الامور المعترضة
Fol. 422 (408)*a*	باب الاهلية
Fol. 424 (410)*b*	باب الامور المعرفيّة
Fol. 431 (417)*a*	باب العوارض

End (as here extant):

ذكر ابو يوسف ومحمد...فى مسلة السياده
حتى اوجبا الف...وليس بذكر ان من الوجب
الذى ذكر ابو حنيفه...

No other copy appears to be recorded. Ḥ. Kh.?

1427

Foll. 530, beginning defective; $10\frac{3}{4} \times 6\frac{7}{8}$ in.; ll. 29; naskhī, in more than one hand, frequently ill-written, with added folios at the beginning and end in nasta'līq; rubrications; original text written in larger and distinctive script in the first half of the manuscript; margins ruled; worm-eaten; date 1254/1838. [DELHI 570]

شرح البزدوى

Sharḥ al-Pazdawī.

A commentary upon the *Uṣūl* of al-Pazdawī by an author whose name is not given.

Beginning (as here extant):

افتتح كتابه اولا بالبسمه تيمنا واقتداء بقول
النبى صلى الله عليه وسلم كل امر ذى بال لم يبد
اسم الله الخ

The commentary proceeds by way of objection and answer introduced by فان قلت and by اجيب or قلنا respectively. Forty-nine chapter-headings are marked, beginning with باب معرفة احكام الخصوص (fol. 77*a*), and ending with باب فى السكر (fol. 497*a*).

End:

الاباحة مطلقة ولا يصير كطعام نفسه فى الاباحة
حتى وجب عليه الضمان بالتناول ولو صير كان
ماحورا بخلاف طعام نفسه'

No other copy appears to be recorded. Ḥ. Kh.?

1428

3812*a*. Foll. 1–6, 57, 58, 7–38; $8 \times 6\frac{1}{2}$ in.; ll. 25–30; naskhī, for the most part unpointed; rubrications; stained by damp and earlier leaves injured; date 583/1187; copyist, Abū 'Alī al-Ḥasan b. Isḥāq. [Purchased 30 March 1910]

A short treatise on the Uṣūl, called on the title-page التمهيد فى اصول الفقه and attributed to the Imām Muḥammad b. Idrīs al-Shāfi'ī (d. 204/820; cf. Goldziher, *Zahiriten*, pp. 20–26 and *Muhammedanische Studien* II 83; Brockelmann I 178 etc.). Neither title nor author's name appears in the text and no work of the given title is to be found in Ḥ. Kh. It is not the risālah commonly attributed to the Imām al-Shāfi'ī.

Beginning:

...يستحقه و صلواته على محمد حاتم النبيين و
سد المرسلس...سالنى احوانى ان اصنف له [*sic*]
محصرا فى اصول الفعه الخ

The work contains the following, amongst other, bābs:

Fol. 1*b*	بيان العلم والظن
Fol. 2*a*	بيان الفقه
Fol. 2*b*	اقسام الكلام
Fol. 3*a*	فى الحقيقة و المجاز
Fol. 3*b*	بيان الوحوه التى توحد منها الاسماء
Fol. 4*a*	الكلام فى الامر والنهى
Fol. 4*b*	ما نعص الامر من الايحاب
Fol. 5*a*	فى الامر هل نعصى العقل الخ
Fol. 5*b*	الامر ناسا على وجه البر لله الخ
Fol. 6*a*	فى ان الامر يدل الخ
Fol. 6*b*	من لا بد حل فى الامر الخ

Fol. 57*a*	بيان العرص والواحب والسه الخ
Fol. 57*b*	العول . . . بعارب الامر الخ
Fol. 58*a*	العول فى العموم والحصوص
Fol. 58*b*	اساب صعه العموم
Fol. 7*a*	ما بصح دعوا العموم الخ
Fol. 7*b*	القول فى الخصوص
Fol. 7*b*	ذكر ما يحوز بحصصه الخ
Fol. 8*a*	بيان الادلّه التى يحوز التحصص بها الخ
Fol. 10*a*	القول فى اللفط الوارد الخ
Fol. 11*a*	القول فى الاستفتا الخ
Fol. 11*b*	العول فى المطلى
Fol. 12*a*	العول فى معهوم الحطاب
Fol. 13*a*	الكلام فى المحمل
Fol. 14*a*	الكلام فى السان
Fol. 14*b*	الكلام فى النسح والبدل الخ
Fol. 16*b*	ما يعرف به الناسح من المنسوح
Fol. 17*a*	العول فى سرع من فبلنا الخ
Fol. 17*a*	العول فى حروف المعانى
Fol. 18*b*	العول فى افعال رسول الله الخ
Fol. 19*a*	العول فى الاقرار الخ
Fol. 19*b*	العول فى احبار الاحاد
Fol. 20*a*	العول فى المراسيل والمرسل
Fol. 22*a*	العول فى كيفيه الروايه
Fol. 22*b*	العول فى برحيح الحبرين الخ
Fol. 23*b*	ذكر معنى الاحماع الخ
Fol. 25*b*	العول فى احىلاف الصحابه
Fol. 27*a*	بيان حد العياس
Fol. 28*a*	الكلام فى بيان ما يستعمل العياس عليه
Fol. 29*a*	العول فى بيان العله
Fol. 30*a*	بيان الحكم
Fol. 31*a*	بيان ما يفسد العله
Fol. 34*b*	ما يسوغ بعاه [*sic*] على حكم الاصل الخ
Fol. 35*b*	المعنى والمستعنى
Fol. 36*a*	العول فى الاحتهاد
Fol. 37*a*	العول فى بحريح المحتهد

End:

وهدا خطأ لانه ليس فى تجوير ذلك احالة ولا فساد
فوحب ان يكون حايزًا'

No other copy appears to be recorded. Not noted in Ḥ. Kh.

1429

Foll. 58*a*–147*b*, end defective; $6\frac{3}{4} \times 5\frac{1}{2}$ in.; ll. 17; rubrications; clear naskhī, sometimes vocalised; marginal comments; worm-eaten; 14th century. [Delhi 450*b*]

An incomplete work on the Uṣūl, with a critical examination of them and the deduction of furū' or practical applications. The author is called "al-Shaikh al-Imām al-Ajall Burhān al-Ā'immaḥ Sirāj al-Ummaḥ". This may, therefore, be the *Kitāb al-Uṣūl* of 'Umar b. 'Abd al-'Azīz b. 'Umar ibn Māzah, Burhān al-Ā'immaḥ, Abū Muḥammad, known as al-Ḥusām al-Shahīd, who died in 536/1141 (Ibn Quṭlūbughā, no. 139; Ḥ. Kh. I 339; Brockelmann I 374).

Beginning:

الحمد لله مستحق الحمد حتى لا انقطاع
ومستوجب السكر باقصى ما يستطاع . . قال السيخ
الامام الاجل برهان الايمه سراج الامه . . اعلم ان
المناظره فى احكام السريعه لتبيين الحق ورفع الشبه
مندوب اليها يحوى التوارث من السلف الخ

The main extant divisions of the work as given in the manuscript are as follows:

Fol. 58*a*	فصل فى بيان حدّ السوال والجواب
Fol. 60*a*	فصل فى بيان انواع الحجّ
Fol. 67*a*	ثم لا بد من معرفة انواع الفاظ العموم
Fol. 72*b*	فى بيان احكام الحقيقة والمجاز
Fol. 81*b*	فاما الكلام فى النهى
Fol. 83*a*	بيان اسباب الشرايع
Fol. 85*a*	فصل القضا والاداء
Fol. 92*a*	فان تعلق المحيب [*sic*] بالسنة

Fol. 99*a* اما نسخ الكتاب بالكتاب والسنّة بالسنّة

Fol. 101*b* اما اذا احتج المحيب بالقياس

Fol. 122*a* فى بيان دفع النقض

Fol. 126*a* فى بيان القلب والعكس

Fol. 130*a* فى بيان تفسير الترجيح

Fol. 134*a* فى بيان الاعتراضات الصحيحة

ثم لا بد من معرفة الاسباب الاقسام [*sic*] والعلل
والشروط والاحكام المشروعة المتعلّقة بهذه
Fol. 139*a* الاسباب'

End (as here extant):

فمدّل الوجوب فى الحقعه رفيه لها ذمه...

No other copies appear to be recorded. [Berlin 4372 is a copy of the *Ḥusāmī* by Akhsīkatī.]
Ḥ. Kh. I 339.

1430

Foll. 187; 11 × 6⅞ in.; ll. 5; bold clear naskhī, partially vocalised; rubrications; first 8 leaves have margins ruled; numerous interlinear and marginal comments; end defective; in places worm-eaten; 16th century. [DELHI 401]

كتاب المنتخب فى اصول المذهب

Kitāb al-Muntakhab fī uṣūl al-madhhab.

(Also called المختصر فى اصول الفقه)
A concise treatise on Ḥanafī jurisprudence by Abū 'Abd Allāh al-Ḥusām al-Akhsīkatī (Muḥammad ibn Muḥammad ibn 'Umar, d. 644/1246), after whom the work is frequently called *al-Ḥusāmī*. (Cf. Ibn Quṭlūbughā, no. 167; Brockelmann I 391, no. 40.)

Beginning:

اَمَّا بَعْدَ حَمْدِ اللّٰهِ عَلَى نوالِهِ والصَّلوة... فانَّ
اصول الشَّرعِ ثلثة الكتاب والسُّنّة واجمَاعُ الامَّةِ والاصلُ
الرَّابعُ القياسُ الخ

The four main divisions are as follows:

Fol. 2*b* (1) الكتاب

Fol. 76*a* (2) فى بيان اقسام السنّة

Fol. 105*a* (3) الاجماع

Fol. 108*b* (4) القياس

End (as here extant):

ومعنى الافراد ان يعتبر كلُّ مسمًّى بانفراد كان
ليس معه غيره'

For other manuscripts see Loth 293–7; Brit. Mus. 118; Bankipore XIX (i), no. 1495; Āṣafīyah, p. 94. Printed with the *Taḥqīq* (commentary by 'Abd al-'Azīz al-Bukhārī), Lucknow 1292/1875, and with other commentaries Lucknow 1900 and 1906, Delhi 1907, etc.
Ḥ. Kh. VI 163.

1431

Foll. 191; 8⅞ × 5½ in.; ll. 5; ornate naskhī; many interlinear and marginal glosses; date 948/1541–2. [DELHI 423]

Kitāb al-Muntakhab fī uṣūl al-dīn.

Another copy of the work known as *al-Ḥusāmī*, by al-Akhsīkatī (see 1430).

1432

Foll. 104; 11 × 7 in.; ll. 7; large well-written nasta'līq; rubrications; numerous marginal and interlinear notes; date 1236/1821. [DELHI 422]

Kitāb al-Muntakhab fī uṣūl al-dīn.

Another copy of the work known as *al-Ḥusāmī*, by al-Akhsīkatī (see 1430).
The work is preceded by two folios, in a different hand, belonging to a treatise on kalām.

1433

Foll. 148–184*b*; 6¾ × 5½ in.; ll. 13; clear and partially vocalised naskhī; rubrications; marginal comments; date 708/1308–9. [DELHI 450*c*]

Kitāb al-Muntakhab fī uṣūl al-madhhab.

The latter portion only of the work by al-Akhsīkatī (see 1430). The extant chapters occur as follows:

Fol. 151*b*	باب بيان اقسام السنّة
Fol. 160*b*	باب الاجماع
Fol. 161*a*	باب القياس

1434

Foll. 266; $11\frac{7}{8}\times6\frac{5}{8}$ in.; ll. 25; nastaʻlīq (two inserted folios in naskhī); rubrications; 18th century. [DELHI 417]

غاية التحقيق او كتاب التحقيق

Kitāb al-Taḥqīq *or* Ghāyah al-taḥqīq.

A commentary on al-Akhsīkatī's work on Ḥanafī principles of jurisprudence, the *Muntakhab fī uṣūl al-dīn*, by ʻAbd al-ʻAzīz ibn Aḥmad ibn Muḥammad al-Bukhārī (d. 730/1329–30; cf. *Fawā'id al-Bahīyah*, p. 40; Brockelmann I 381).

Beginning:

الحمد لله الذى مهد مبانى الاسلام بالآيات الظاهرة واحكم قواعد الاحكام الخ

The main divisions occur as follows:

Fol. 3*b*	امّا الكتاب
Fol. 104*b*	باب فى اقسام السنّة
Fol. 145*b*	الاجماع
Fol. 147*b*	القياس

The sections of the original text are introduced by قوله.

End:

يصيرنى من الذاكرين لقسمته والشاكرين لنعمته الله المنعم المنّان المكرّم الديّان والحمد لله الخ

For other copies see Brit. Mus. 1578 and Suppl. 261; Āṣafīyah, p. 88; Bankipore XIX (i), no. 1499–1500. Printed Lucknow 1876. Ḥ. Kh. VI 163.

1435

4098. Foll. 247, lacuna after fol. 59 (Arabic 58); $10\frac{1}{8}\times8\frac{1}{2}$ in.; ll. 25; good naskhī; some marginal comments; date 731/1331 (first folio a much later addition). [Purchased 3 April 1925]

Kitāb al-Taḥqīq.

Another copy of ʻAbd al-ʻAzīz b. Aḥmad al-Bukhārī's commentary on Muḥammad b. Muḥammad al-Akhsīkatī's compendium of Ḥanafī fiqh, the *Muntakhab fī uṣūl al-dīn*.

1436

Foll. 189; $10\frac{3}{10}\times6$ in.; ll. 31; many folios damaged by rodents or insects, others misplaced or missing; nastaʻlīq; rubrications; date 1132/1720. [DELHI 418]

Kitāb al-Taḥqīq.

Another copy of the work by ʻAbd al-ʻAzīz ibn Aḥmad al-Bukhārī.

1437

Foll. 113; $11\frac{3}{4}\times7$ in.; ll. 25; clear Persian naskhī; original text overlined in red; infrequent rubrications; 18th century. [DELHI 443]

[شرح الحسامي]

A commentary on Ḥusām al-Dīn al-Akhsīkatī's *Muntakhab fī uṣūl al-dīn* by Muḥammad Yaʻqūb Abū Yūsuf al-Banbānī (d. after 1081/1670–1; cf. no. 1525). According to the colophon, the work was composed at Kābul.

Beginning:

الحمد لله المبدئ والمعيد الحكيم الفعال لما يشاء وما يريد...وبعد يقول الفقير الى الفضل الربانى محمد يعقوب البنبانى قال المصنف...حمد الله على نواله الخ

Chapter-headings are few, but the main divisions, with some subordinate ones, occur as follows:

Fol. 2*a*	اما الكتاب
Fol. 23*b*	فى الامر

Fol. 35*b*	فى النهى
Fol. 41*b*	فى بيان اسباب الشرايع
Fol. 52*b*	فى المعارضة
Fol. 58*b*	فى بيان التبديل
Fol. 62*b*	باب الاجماع
Fol. 63*b*	باب القياس

End:

فمعنى الافراد ان يعتبر كل مسمى بانفراده فى ثبوت الجزاء له كانه هو وحده ليس معه غيره، هذا ما تيسر من تلخيص القواعد وجمع الفرايد والزوايد فى بلدة كابل الحمد لله الخ

For other copies see Āṣafīyah, p. 96. Printed Delhi 1308–10/1890–2.

Not noted in Ḥ. Kh.

1438

Foll. 444, beginning defective; $11\frac{7}{8} \times 6\frac{3}{8}$ in.; ll. 21; margins from 1–146 damaged and for the most part badly repaired; Persian naskhī; 18th century. [DELHI 456]

A commentary on a work of Uṣūl, probably the *Ḥusāmī* of Akhsīkatī by an author unnamed. The same section-headings occur in Berlin no. 4372 (q.v.), which is wrongly described as the *Kitāb al-Uṣūl* of Ibn Māzah.

Beginning (of first complete section, fol. 1*b*):

وقوله لعبده الذى يولد...وهو معروف النسب من الغير هذا ابنى فعندهما هو خلف...العتق عن قوله هذا ابنى لابنه الحقيقى الخ

The following section-headings appear:

Fol. 72*a*	فصل فى حكم الواجب بالامر
Fol. 90*b*	فصل فى صفة الحسن المامور به
Fol. 93*b*	فصل فى النهى
Fol. 111*a*	فصل فى حكم الامر والنهى
Fol. 115*b*	فصل فى بيان اسباب الشرايع
Fol. 124*a*	فصل فى العزيمة والرخصة
Fol. 141*b*	باب فى بيان اقسام السنة
Fol. 171*a*	فصل فى المعارضه
Fol. 214*a*	باب الاجماع
Fol. 225*a*	باب القياس
Fol. 277*a*	فصل فى الترجيح
Fol. 284*b*	فصل ثم جملة ما يثبت بالحج [*sic*] التى مرّ ذكرها،
Fol. 319*a*	فصل ولما فرغ الشيخ...من بيان الحج [*sic*] الاربعة التى هى خطابات الشرع...شرع فى بيان العقل
Fol. 339*a*	فصل فى الامور المعترضة على الاهلية
Fol. 339*b*	فصل فى العوارض المكتسبة
Fol. 418*b*	باب حروف المعانى وانما اخر الشيخ...هذا الباب الى اخر الكتاب لانه من قسم النحو لا من الفقه الصرف،

End:

قوله من دخل منكم اولا فله كذا فان هناك اذا دخلت العشرة معالم يكنى شئ لان كلمه من توجب عموم الجنس ولا يوجب فردا كل واحد من الداخلين،

No other copy appears to be recorded. Ḥ. Kh.?

1439

Foll. 72—one folio lacking after fol. 19; $9\frac{3}{8} \times 6\frac{3}{4}$ in.; ll. 10; cursive inelegant naskhī with an insertion (foll. 21–40) in good nastaʿlīq; rubrications; numerous marginal notes; worm-eaten; 18th century. [DELHI 403]

كتاب الاصول

Kitāb al-Uṣūl

(Generally known as *Uṣūl al-Shāshī*.)

A treatise on Ḥanafī jurisprudence, called in the (Persian) colophon *Kitāb-i Shāshī*, by an author who cannot be identified with certainty. Possibly he was the Shāshī Abū Bakr Muḥammad b. Aḥmad b. Ḥusayn b. ʿUmar, surnamed Fakhr al-Islām and known as al-Mustaẓhirī. He was a teacher at the Niẓāmiyah Madrasah at

Baghdād, where he died in 507/1114, Abū Naṣr b. al-Ṣabbāgh, author of the *Shāmil*, having been one of his predecessors in office (Ibn Khallikān, tr. de Slane II 625). This Ibn al-Ṣabbāgh is mentioned on fol. 57*b* of the manuscript. The work is usually, however, attributed to al-Qaffāl al-Shāshī.

Ḥ. Kh. v 81 calls the work *Kitāb al-Khamsīn* because it was finished in the author's fiftieth year. See further Bankipore XIX (i), no. 1501, where the authorship of the work is discussed at some length.

Beginning:

الحمد الله [*sic*] الذى اعلى منزلة المؤمنين بكريم خطابه...والسلام على ابيحنيفة [*sic*] واحبابه اما بعد فان اصول الفقه اربعة الخ

The work is divided into 4 baḥth as follows:

Fol. 1*b*	(1) فى كتاب الله
Fol. 50*a*	(2) فى سنّة رسول الله
Fol. 54*a*	(3) فى الاجماع
Fol. 57*a*	(4) فى القياس

End:

فقال محمد رح ما بال السمك لا خمس فيه قال انه يتولد من الماء فلا خمس فيه كالماء،

For other copies see Bankipore, *loc. cit.*; Āṣafīyah, p. 88; Rāmpūr, p. 2; Calcutta Madrasah, 17. Printed Lucknow 1210/1795–6, 1279/1862–3, etc.; Delhi 1303/1886.
Ḥ. Kh. v 81.

1440

Foll. 75; $10\frac{7}{8}\times6$ in.; ll. 11; cursive naskhī; rubrications; some marginal notes; worm-eaten; date [1]240/1824–5. [DELHI 404]

Uṣūl al-Shāshī.

Another copy of the *Kitāb al-Uṣūl* (see 1439).

The four rukns begin on foll. 1*b*, 50*b*, 54*a* and 58*a* respectively.

1441

Foll. 191; $9\frac{1}{2}\times6\frac{5}{8}$ in.; ll. 17; careless and inelegant naskhī; rubrications; original text overlined in red; numerous interlinear and marginal comments; 18th century. [DELHI 445]

فصول الحواشى لاصول الشاشى

Fuṣūl al-ḥawāshī li-uṣūl al-Shāshī.

A commentary [by ? Ilāh-Dād, d. 923/1517 or 932/1525; cf. Bankipore XIX (i), no. 1494, p. 1] on the treatise on jurisprudence known as the *Uṣūl al-Shāshī*.

Beginning:

الحمد لله على سوابغ نغمائه المتواترة في كل زمان وسوابغ الايه المتقاطرة في كل آن...فان اهم المطالب الدينية واعظم المعالم اليقينة علم الفقه... وان الكتب المص' فى اصول هذا الفن اكثرها تداولا واقربها تناولا الكتاب المعروف باصول الشاشى الخ

The main themes (baḥth) occur as follows:

Fol. 5*a*	فى كتاب الله
Fol. 139*a*	فى سنّه رسول الله
Fol. 150*b*	فى الاجماع
Fol. 161*b*	فى القياس

End:

لان السمك كالماء لانه لم يرد عليه قهر احد ولا خمس فى الماء والله اعلم بالصواب،

For another copy see Calcutta Madrasah 18.

Printed Delhi 1293/1876, 1302/1885.
Not noted in Ḥ. Kh.

1442

Foll. 67—originally probably 99; $9\frac{3}{8}\times5\frac{1}{2}$ in.; ll. 24; naskhī; rubrications; original text overlined; numerous marginal comments; incomplete at the end; 18th century. [DELHI 446]

Fuṣūl al-ḥawāshī li-uṣūl al-Shāshī.

Part of the work which is found in full in no. 1441. It begins with the *faṣl fī 'l-nahy* (fol. 94*a* in no. 1441).

1443

Foll. 116; $9\frac{1}{4} \times 6\frac{3}{4}$ in.; ll. 17 and 21; naskhī; rubrications; original text overlined; marginal comments; 18th century. [DELHI 453]

Fuṣūl al-ḥawāshī li-uṣūl al-Shāshī.

Another copy of the commentary on the *Uṣūl al-Shāshī*.

1444

Foll. 107; $11\frac{3}{4} \times 7$ in.; ll. 25; Persian naskhī; rubrications; original text overlined; 18th century. [DELHI 469]

معدن الاصول

Ma'din al-uṣūl.

A commentary on the *Uṣūl al-Shāshī* by Ṣafīy Allāh ibn Nuṣair.

Beginning:

الحمد لله الذى الهمنا دقايق اصول الفقه بكرمه القديم ووفقنا لمخاوله [*sic*] الحق الصريح بقصده العظيم الخ

No chapter-headings are indicated and the work ends abruptly, apparently uncompleted.

End (as here extant):

وهذا تقسيم الامر بهذا الاعتبار الى المطلق عن الوقت والى الموقت بالوقت فشرع المصنف فى بيان ذلك فقال المامور به نوعان'

No other copy appears to be noted.
Not noted in Ḥ. Kh.

1445

Foll. 284+ix;[1] $11\frac{1}{8} \times 7\frac{1}{8}$ in.; ll. 23; good clear naskhī; rubrications; margins ruled; end leaves damaged by insects and damp; 15th century. [DELHI 472]

المحصول فى اصول الفقه

al-Maḥṣūl fī uṣūl al-fiqh.

A comprehensive and systematic treatise on the foundations of Muslim law by Fakhr al-Dīn Abū 'Abd Allāh Muḥammad ibn 'Umar al-Rāzī (d. 606/1209; cf. Brockelmann I 506, to whose references add Ibn Quṭlūbughā, p. 93), preceded by a table of contents (foll. i–ix), part missing.

Beginning:

الحمد لله رب العالمين و صلوته على النبى محمد وآله الطاهرين' الكلام فى المقدمات الخ

The principal subjects treated (sections headed كلام) occur as follows:

Fol. 1*b*	فى المقدمات
Fol. 44*a*	فى الاوامر والنواهى
Fol. 84*a*	فى العموم والخصوص
Fol. 91*a*	فى الجمع المنكر
Fol. 123*a*	فى الناسخ والمنسوخ
Fol. 134*b*	فى الاجماع
Fol. 158*a*	فى الاخبار
Fol. 191*a*	فى القياس
Fol. 244*b*	فى التعادل
Fol. 258*a*	فى الاجتهاد
Fol. 267*a*	فى المفتى
Fol. 270*b*	فى ما اختلف فيه المجتهدون

End:

واعلم انما جمعنا هذه الوجوه لان اكثر مناظرات اهل هذا الزمان فى الفقه دائره على امثال هذه الكلمات ولما وصلنا الى هذا الموضع قطعنا الكلام حامدين للسنّة'

For other copies see Bankipore XIX (i), no. 1560; Paris 790; Cairo II 263. Part iii (on Qiyās) occurs in Brit. Mus. Suppl. 259, and a part, with commentary by Maḥmūd al-Urmawī, in Bodleian I 267. The latter may be the abridgement of the work by al-Urmawī, for which see Loth 292.
Ḥ. Kh. V 423 f.

[1] Some folios are misplaced:

New		Original
239–243	=	224–229
229–237	=	230–238
224–228	=	232–243

1446

Foll. 1–56; $6\frac{3}{4} \times 5\frac{1}{2}$ in.; ll. 15 and 17; clear and partially vocalised naskhī degenerating into shikastah; marginal comments; worm-eaten in places; date 708/1308–9. [DELHI 450*a*]

الغنية من الاصول
al-Ghunyah min al-uṣūl.

A concise and lucid treatise on Uṣūl by an author unnamed.

Beginning:

الحمدُ للّه ربّ العَالمين والعاقبةُ للمتقين والصَّلوة على رسوله. . .امّا بَعْد فانِى وَحدتُ امر الدين بعدَ التَوْحيْد دايرًا على عَلْم [*sic*] الشريْعة والسُنَّة. . . فرغبت فى جمع جُملٍ من الفصُول تقعُ بها الهدايةُ والكفاية. . .وسميتُها العنيةَ [*sic*] من الأُصولِ الخ

The chapters indicated are as follows:

Fol. 3*a*	وكتاب الله ما يوجب الخ
Fol. 3*b*	القول فى بيان الخبر المتواتر
Fol. 3*b*	القول فى اجماع هذه الامّة
Fol. 6*b*	القول فى مطلق الامر
Fol. 8*b*	القول فى مطلق النهى
Fol. 10*a*	فصل فى بيان الاسباب الشرعية
Fol. 12*a*	فصل فى القضاء والاداء
Fol. 12*b*	فصل فى بيان العزيمة والرخصة
Fol. 28*b*	باب الكلام فى الحجج المجوّزة
Fol. 30*b*	باب معرفة الخبرين
Fol. 32*a*	باب القول فى الرواية
Fol. 33*a*	باب نقل الحديث
Fol. 33*b*	باب فى انتقاد الحديث
Fol. 34*b*	باب فيما يُرَدّ به الخبر
Fol. 36*a*	باب المعارضة
Fol. 39*a*	باب القياس
Fol. 48*b*	فيما يجوز به النسخ
Fol. 50*a*	فى شرع الرسول من تلقاء نفسه
Fol. 51*a*	فى تقليد الصحابىّ [*sic*]
Fol. 53*b*	فى المجتهد اذا عمل باجتهاد
Fol. 54*a*	فى مسايل شتى

End:

والملك لما جُعل سرطا لنعاد السصرف ىدور ىعاد السصرف معه وحودا وعدما ومع هذا لا ىدل ان الملك سىٮ ادعاد السصرب‘ والحمد لله‘

No other copy appears to be recorded. Not noted in Ḥ. Kh.

1447

Foll. 188*b*–216; $6\frac{3}{4} \times 5\frac{1}{4}$ in.; ll. 13; ornamental naskhī; rubrications; end defective; 14th century. [DELHI 450*e*]

منار الانوار فى اصول الفقه
Manār al-anwār fī uṣūl al-fiqh.

An incomplete copy of a well-known work on Uṣūl by Abū 'l-Barakāt 'Abd Allāh ibn Aḥmad al-Nasafī, known as Ḥāfiẓ al-Dīn (d. 710/1310 or 711/1311; cf. Ibn Quṭlūbughā, no. 86 and p. 110; Flügel, *Classen*, p. 276; Brockelmann II 196. *Durar al-kāminah* II 247 gives the date 701/1301–2).

Beginning:

الحمد لله الّذى هدانا الى الصِّراط المسُتقِيم والصَّلوة على من اختصّ ىالحلق العظِيم. . .اعلم ان اصول الشرع ىلاثه الخ

End (as here extant):

كما ادا حلّ قيد عبد حس اىق وشرط اشمالا مسلما [?] كاول السرطس

For other copies see Loth 312; Brit. Mus. 205; Bankipore XIX (i), no. 1502. Printed Delhi 1870, etc.

Ḥ. Kh. VI 121.

1448

Foll. 245 (fol. 188 missing, some folios damaged and some misplaced);[1] $10\frac{3}{4} \times 7$ in.; ll. 5; bold vocalised naskhī; rubrications; margins ruled; numerous marginal comments; worm-eaten; date 986/1578. [DELHI 459]

[1] Order:

Present fol.	Original fol.
118	149
119	150
120–125	143–148
126–148	120–142

Manār al-anwār.

Another copy of the work on Uṣūl by Abū 'l-Barakāt 'Abd Allāh ibn Aḥmad al-Nasafī.

Beginning:

الحَمْدُ لِلّٰهِ الَّذِى هَدَانَا اِلىٰ صِرَاطِ ٱلْمُسْتَقِيمِ والصَّلٰوةُ عَلىٰ مَنِ اختُصَّ بِالْخُلُقِ ٱلعَظِيمِ الخ

The following section and chapter-headings are marked:

Fol. 112 (113)*b*	فصل فى المشروعات
Fol. 121 (119)*b*	فصل فى الامر والنهى
Fol. 123 (121 *b*·	باب فى بيان اقسام السنة
Fol. 139 (137)*b*	باب فى المعارضة
Fol. 156 (154)*b*	باب افعال النبي
Fol. 161 (159)*b*	باب الاجماع
Fol. 165 (163)*b*	باب القياس

End:

ولهذا اذا صبر فى هذين القسمين حتى قتل صار شهيدًا والله اعلم بالصواب'

1449

Foll. 197 (lacking 56–63, 168–176); $11 \times 6\frac{7}{8}$ in.; ll. 31; cursive naskhī; rubrications; some marginal comments; in places worm-eaten; copyist, Yūsuf b. Muḥammad . . . Hilāl al-'Aṭṭār; date 806/1403–4. [DELHI 457]

كشف الاسرار فى شرح المنار

Kashf al-asrār fī sharḥ al-Manār.

A treatise on Uṣūl by Abū 'l-Barakāt 'Abd Allāh b. Aḥmad b. Maḥmūd al-Nasafī (d. 710/1310; cf. no. 1447 *supra*), who declares in the preface that, after composing for the scholars of Bukhārā and elsewhere a compendium of the works on Uṣūl by Fakhr al-Islām (al-Pazdawī) and Shams al-Ā'immaḥ al-Sarakhsī, he now elucidated some of the profundities of the *Uṣūl al-fiqh* of Fakhr al-Islām. The work resolves itself into a commentary on his own treatise, the *Manār al-anwār*, as is indicated on fol. 3*a* and in the colophon.

Beginning:

احمد الله ذا الحجّة الباهره والعزّة القاهره على نعمه العظام ومننه الجسام الخ

The main chapters occur as follows:

Fol. 3*b*	باب امّا الكتاب
Fol. 84 (76)*a*	باب بيان اقسام السنّة
Fol. 115 (107)*a*	باب الاجماع
Fol. 118 (110)*a*	باب القياس

End:

فانا احمعنا على ان من ليس كذلك وهو مومن فالجواب ان معناه انما الكامل فى الايمان والله اعلم الخ

Colophon:

فرغ عن تمت كتابه [*sic*] كشف الاسرار فى توضيح متن المنار العبد الضعيف الراجى رحمه ربه الغفار يوسف بن محمد...هلال العطار فى الرابع والعشرون [*sic*] من شهر النبى المختار سنه ست وثمانمايه اللهم اعفر لمن كتب ولمن قرأ الخ

For other copies see Loth 314; Āṣafīyaḥ, p. 100. Printed Būlāq 1316/7.
Ḥ. Kh. VI 121.

1450

Foll. 111 (66–71 are missing); $10\frac{3}{8} \times 5\frac{1}{2}$ in.; ll. 15; Persian naskhī merging into nasta'līq; rubrications and occasional marginal notes; text overlined in red; some leaves damaged by damp; date 1183/1769–70. [DELHI 435]

دائر الوصول الى علم الاصول

Dā'ir al-wuṣūl ilạ 'ilm al-uṣūl.

A commentary on a work on jurisprudence, compiled by the author of *Madār al-fuḥūl fī sharḥ manār al-uṣūl*, i.e. Abū 'Abd Allāh Muḥammad ibn Mubārak Shāh al-Harawī (? 10/16th century; cf. Bankipore XIX (i), p. 15), who bore the title of Mu'īn (Ḥ. Kh. VI 125). He explains that this earlier work, though brief, contained many profundities, which he elucidates here. The *Madār* is itself a commentary on the *Manār al-anwār* of al-Nasafī.

Beginning:

الحمد لله الذى سقي لاصول المستنبطين من كوثر غرايب الفهوم ماءً الخ

The main divisions of the treatise begin as follows:

Fol. 2*b* امّا الكتاب

Fol. 55*a* بيان اقسام السنة

[? *Ijmā‘* not marked]

Fol. 72*a* القياس

End:

حتى قتل صار شهيدا لانه بدل نفسه لاقامة حق محترم، الحمد لله على جميع نعمائه الخ

For other copies see Loth 315; Bankipore XIX (i), no. 1506. Printed at Lucknow 1877. Not noted in Ḥ. Kh.

1451

Foll. 122; $9\frac{3}{4} \times 5$ in.; ornate naskhī; original text overlined; some marginal comments; many folios damaged and repaired; date 1182/1768–9. [DELHI 436]

Dā'ir al-wuṣūl ilạ ‘ilm al-uṣūl.

Another copy of the work by Abū ‘Abd Allāh Muḥammad ibn Mubārak Shāh al-Harawī.

1452

Foll. 104; $9\frac{3}{8} \times 5\frac{1}{4}$ in.; ll. 18; original text overlined in red and black; nasta‘līq—some folios in naskhī; worm-eaten; some marginal notes and a few rubrications; date 1197/1783. [DELHI 437]

Dā'ir al-wuṣūl ilạ ‘ilm al-uṣūl.

Another copy of the work by Abū ‘Abd Allāh Muḥammad ibn Mubārak Shāh al-Harawī.

1453

Foll. 86; $11\frac{1}{2} \times 6\frac{1}{2}$ in.; ll. 21; nasta‘līq—first folio in a different hand from the remainder; rubrications; text of original overlined in red; margins ruled in earlier folios; numerous marginal notes; date 1138/1725. [DELHI 438]

Dā'ir al-wuṣūl ilạ ‘ilm al-uṣūl.

Another copy of the work by Abū ‘Abd Allāh Muḥammad ibn Mubārak Shāh al-Harawī.

Colophon:

تمت تمام شد بتاريخ پانزدهم شهر محرم سنه هشتم جلوس ميمنت مانوس شهنشاه محمد شاه بادشاه غازى خلد الله ملكه وسلطانه موافق يكهزار ويكصد وسى وهشتم هجرى بروز پنجشنبه يكم پاس روز بر آمده بموجب فرمايش خدام ذوى العز والاحترام صاحب الفيض والكرام مهانصاحب مهان عزت الله حموند [*sic*] ظلّه تحرير يافت،

1454

Foll. 60 (two pages blank); $7 \times 4\frac{3}{4}$ in.; ll. 16 then 11; naskhī in a variety of hands; rubrications; 18th century. [DELHI 439*a*]

A commentary, in the form of objection and answer, on Abū ‘Abd Allāh al-Harawī's *Dā'ir al-wuṣūl ilạ ‘ilm al-uṣūl*. The author's name does not appear, but from the fact that he mentions (fol. 3*b ad fin.*) the *Nūr al-anwār* of Aḥmad ibn Sa‘īd al-Makkī al-Ṣāliḥī, known as Shaikh Jīwan (Brockelmann II 196, 14; Bankipore XIX (i), p. 19), who died in 1130/1718, it is probable that he was an Indian scholar of the 12th century of the Hijraḥ.

Beginning:

اعلم انه لا بد لمن شرع فى العلم من معرفة ثلثة اشياء الاول تعريفه والثانى موضوعه والثالث غرضه الخ

End:

وهو قول ان الاداء يختلف باختلاف صيغة الوقف وهذا المعني غير موجود فى الشرط،

No other copies appear to have been recorded.

1455

Foll. 182; $8\frac{1}{4} \times 5$ in.; ll. 19; nasta‘līq; text distinguished from commentary by black lines over; 18th century. [DELHI 434]

Glosses—occasionally in Persian—by an unnamed author on the work *Dā'ir al-wuṣūl ilā 'ilm al-uṣūl*, by Abū 'Abd Allāh Muḥammad ibn Mubārak Shāh al-Harawī.

Beginning:

نحمدك اللهم على ما اعطينا النعم السوابغ والحكم البوالغ وعلمنا بالاصول... وبعد فان اشرف العلوم بعد التوحيد واهمها ما يكون اساسا لقيام اساس الدين الخ

The chief divisions occur as follows:

Fol. 12*b*	فى الكتاب
Fol. 102*a*	فى بيان اقسام السنّة
Fol. 127*b*	فى الاجماع
Fol. 131*b*	فى القياس

End [abrupt, not coinciding with that of the original work]:

شمه اى من صورة النصاب الى حدوث النماء الذى لم يحصل نه اى بالنصاب والموت حاصل بالمرض فيكون المرض يشبه بالعلل منه اى من النصاب'

No other copies appear to be recorded. Not noted in Ḥ. Kh.?

1456

Foll. 153; $11\frac{1}{4} \times 6\frac{3}{4}$ in.; ll. 23; nasta'līq, partially vocalised (first two folios in a different hand from the rest); illuminated 'unwān; rubrications; some interlinear and marginal comments; original text overlined; early 19th century. [DELHI 480]

نور الانوار فى شرح المنار

Nūr al-anwār fī sharḥ al-Manār.

A commentary on Abū 'l-Barakāt al-Nasafī's treatise on Ḥanafī Uṣūl—the *Manār al-anwār*—by Shaikh Jīwan Aḥmad ibn Abī Sa'īd al-Lakhnawī (d. 1130/1717; cf. Brockelmann II 196; Bankipore XIX (i), p. 19), who completed the work at Medinaḥ in 1105/1694 in his 58th year.

Beginning:

الحمد لله الذى جعل اصول الفقه مبنى الشرايع والاحكام الخ

The divisions of the original text are retained, occurring as follows:

Fol. 3*b*	اما الكتاب
Fol. 81*a*	باب بيان اقسام السنة
Fol. 103*a*	باب الاجماع
Fol. 105*b*	باب القياس

End:

اللهم ادخلنى فى زمرة الشهداء واسلكنى فى عدّة السعداء يوم لا ينفع مال ولا بنون ولا ينجى باس ولا حصون'

This is followed by the author's colophon.
For other copies see Loth 316; Āṣafīyaḥ, pp. 102 f.; Bankipore XIX (i), no. 1511.
Printed Calcutta 1818, Lucknow 1266/1850, Cawnpore 1882, etc.

1457

Foll. 191 (fol. 89 is misnumbered 90 in the original Arabic numeration and the consequent error is continued to the end); $8\frac{7}{8} \times 5\frac{3}{4}$ in.; ll. 19; nasta'līq, with parts in Persian naskhī in various hands; passages of original text overlined; some marginal comments; worm-eaten; date 1216/1801–2. [DELHI 481]

Nūr al-anwār fī sharḥ al-Manār.

Another copy of the commentary by Shaikh Jīwan.
(The author's colophon gives his age at the time of composition as 85, erroneously.)

1458

Foll. 94 preceded by a table of contents of 6 foll.; $11\frac{3}{8} \times 8\frac{1}{4}$ in.; ll. 25; Persian naskhī; original text overlined; frequent marginal comments; 19th century. [DELHI 482]

Nūr al-anwār fī sharḥ al-Manār.

Another copy of the commentary by Shaikh Jīwan.

1459

Foll. 154; $10\frac{3}{4} \times 7\frac{1}{4}$ in.; ll. 18; coarse Persian naskhī; original text overlined; slightly damaged by damp; 19th century. [DELHI 483]

Nūr al-anwār fī sharḥ al-Manār.

Another copy of the commentary by Shaikh Jīwan.

1460

Foll. 361; $10\frac{3}{10} \times 6\frac{9}{10}$ in.; ll. 35 and 25 in the two parts respectively; naskhī in three different hands; points frequently absent but some vocalisation; few rubrications; worm-eaten; second part dated 737/1336–7. [DELHI 406]

بيان معانى البديع

Bayān ma'ānī 'l-Badī'.

A commentary by Shams al-Dīn Maḥmūd ibn 'Abd al-Raḥmān al-Iṣfahānī al-Shāfi'ī (d. 749/1348; cf. *Durar al-kāminah* IV, p. 327 f.; Brockelmann II 110) on the *Kitāb al-Badī'* or *Badī' al-niẓām* which is a work dealing with both Ḥanafī and Shāfi'ī Uṣūl and using both the *Uṣūl* of Pazdawī and the *Aḥkām* of Āmidī (cf. Ḥ. Kh. II 38; Ibn Quṭlūbughā, no. 10) by Muẓaffar al-Dīn Aḥmad b. 'Alī known as Ibn al-Sā'ātī al-Baghdādī (d. 694/1295).

Beginning:

الحمد لله الذى خلق الخَلقَ ودعاهم الى دار السلام وهدى اهل السعادة منهم بمقتضَى مشيّته للايمان والاسلام الخ

The *Badī'* itself begins:

الخيرُ دام[?] بك اللهم يا واجب الوجود والفيض شِعارُك . . .

(According to Ḥ. Kh. II 37 it should be الخير ذاتك الخ.)

The work is unprovided with chapter-headings but the sections of the *Badī'* are introduced by قوله.

End:

والترجيح انما سحقق باعتبار المعانى الموثره ولا سحقق فىها الاختصار والتطويل والله اعلم بالصواب الخ

The colophon reads:

قوبلت هذه بنسخةٍ قوبلت ونقلت وقرئت على المصنّف ومن نسخته بخطه الخ

No other copies appear to be noted. Ḥ. Kh. II 38.

1461

Foll. 335, the first being missing; margins repaired and original pagination and some catch-words removed; present size $9\frac{1}{2} \times 6\frac{1}{2}$ in.; ll. 11; good naskhī; margins ruled; rubrications; some folios worm-eaten; date 983/1575. [DELHI 419]

كتاب التحرير

Kitāb al-Taḥrīr.

A work on the technical terminology of the Uṣūl of both the Ḥanafī and Shāfi'ī madhhabs and the jurisprudential principles of both, by Kamāl al-Dīn Muḥammad ibn Humām al-Dīn 'Abd al-Wāḥid al-Iskandarī al-Sīwāsī, commonly known as Ibn Humām (d. 861/1457; cf. Ibn Quṭlūbughā, p. 75; Flügel, *Classen*, p. 338). It is based, and is largely a commentary, upon the *Kitāb al-Badī'* of Ibn al-Sā'ātī al-Baghdādī (see no. 1460 and cf. Brockelmann II 225).

Beginning (after the title and author's name):

الحمدُ لله الذى انشأَ هذا العالم البديع بلا مثال. . .وبعد فانّى بعد اَنْ صرفت طايفةً من العمر للنظر فى طريقيِ الحنفيّة والشافعيه فى الاصول خطر لى ان اكتب كتابًا مفصحًا عن الاصطلاحين الخ

The work is in four parts consisting of a muqaddamaḥ and 3 maqālaḥs as follows:

Fol. 4*b*	مقدّمة
Fol. 13*a*	(1) مقالة فى المبادى اللغويّة
Fol. 134*a*	(2) مقالة فى احوال الموضوع
Fol. 318*b*	(3) مقالة فى الاجتهاد وما يتبعه

The work is preceded (foll. 1 and 2) by a full table of contents, following which

comes an account of the author's life, culled from *Shadharāt al-Dhahab* (VII 298 f.) or from *Bughyah al-Wu'āh*. It contains an account of his works, there being mentioned:

شرح الهداية والمسايرة فى اصول الدين و كراسة فى اعراب سبحان الله وله مختصر فى الفقه سماه زاد الفقير الخ

End:

ولم يدر مثله فى غيرهم [?] الان لانقراض اتباعهم وهو صحيح،

A note at the end of the volume reads:

قال شمس الدين محمّد السخاوى فى تاريخه التبيان فى ترجمة كمال الدين ابن الهمام مصنّف هذا الكتاب فى عدّة تصانيفه ومنها كتاب فى اصول الفقه سمّاه التحرير مشى فيه على طريقة عزيزة المثال و...طريقة الكمال جمع بين اصول الشافعيّة والحنفيّة الخ

For other copies see Loth 331, Berlin 4416. Printed Būlāq 1316–7.

Ḥ. Kh. II 38 (not mentioned by actual title).

The work itself is followed by an incomplete appendix to it by the author, on four leaves much worm-eaten. It begins:

قال...ابن الهمام الحنفى...الحمد لله اللهم صلى على سيد [الناس ?] محمد...وبعد فقد دخلت الخ

1462

Foll. (originally) over 202, of which 2–21, 52–101 and one or more at the end are now lacking; $7\frac{3}{4} \times 5\frac{5}{8}$ in.; ll. 25; small naskhī in two different hands; rubrications; parts worm-eaten; 17th century. [DELHI 460]

لبّ الاصول

Lubb al-uṣūl.

A compendium of Ḥanafī Uṣūl based on the Ḥanafī portion only of the *Taḥrīr fī uṣūl al-dīn* of Kamāl al-Dīn Muḥammad b. 'Abd al-Wāḥid b. al-Humām (or Humām al-Dīn) al-Sīwāsī (cf. preceding and Brockelmann II 226) and compiled by Zain al-Dīn b. Muḥammad b. Ibrahīm b. Nujaim al-Miṣrī (d. 970/1562–3). Ḥ. Kh. VI 123 confuses the work with a compendium afterwards called *Sharḥ al-Manār*, by the same author, which was based upon the *Manār al-Anwār* of Abū 'l-Barakāt al-Nasafī (see Berlin 4390).

Beginning:

[يقول العبد الفقير الى الله تعالى زين ابن محمد ابن ابرهيم ابن نجيم غفر الله له ذنوبه وستر عيوبه] الحمد لله على ما به فرح قلبى تفريحًا الخ

The work is not broken up into chapters but consists of a series of questions (headed مسئلة) with their appropriate answers (headed جواب). Occasionally the heading تنبيه occurs.

End (as here extant):

وشرط النقل ان سقى معه المنقول كما كان قبل النقل وانما سدل الاضافه والجوهر سعل من حمن الى حين فسقى الجوهر فى نفسه على الحقيقة الكاسه قبل...

For other copies see Cairo II, p. 258; [? Bodleian 249].

Ḥ. Kh. VI 123.

1463

Foll. 1–191*b*; $8\frac{3}{4} \times 4\frac{3}{4}$ in.; ll. 20; small naskhī (foll. 2–7 in a different hand); rubrications; frequent overlines in red; date 1081/1670. [DELHI 407*a*]

التوضيح فى حلّ غوامض التنقيح

al-Tauḍīḥ fī ḥall ghawāmiḍ al-Tanqīḥ.

A commentary, composed in 721/1321 by Ṣadr al-Sharī'ah al-Thānī, 'Ubaid Allāh ibn Mas'ūd ibn Tāj al-Sharī'ah (d. 747/1346; cf. Ḥ. Kh. II 315; Brockelmann II 214; Bankipore XIX (i), p. 20), on his own work *Tanqīḥ al-Uṣūl*, which is itself based on the *Uṣūl* of Pazdawī.

Beginning:

حامدا لله تع اولًا وثانيا ولعنان الثناء اليه...وبعد فان العبد المتوسل الى الله تعالى باقوى الذريعة عبيد الله ابن مسعود بن تاج الشريعة...يقول لما وفقنى الله تع بتاليف تنقيح الاصول اردت ان اشرح مشكلاته الخ

The four rukns occur as follows:

Fol. 12*b*	(1) فى الكتاب
Fol. 94*a*	(2) فى السنه
Fol. 113*b*	(3) فى الاجماع
Fol. 121*a*	(4) فى القياس

End:

ويجب الضمان لوجود العصمة والله ولى العصمة والتوفيق

For other copies see Loth 319–21; Brit. Mus. Suppl. 264; Bankipore XIX (i), no. 1515–6; Āṣafīyaḥ, p. 92.

Printed Lucknow 1281/1864–5, Kazan 1301/1884, Calcutta 1891, etc.

Ḥ. Kh. II 444.

1464

Foll. 1–225; 9½×6 in.; ll. 23; careful naskhī; rubrications; worm-eaten; 15th century. [DELHI 408*a*]

al-Tauḍīḥ fī ḥall ghawāmiḍ al-Tanqīḥ.

Another copy of the work by 'Ubaid Allāh ibn Mas'ūd (see no. 1463). It is called on the title-page

توضيح شرح التنقيح فى علم الاصول

The passages of the original text are introduced by م and those of the commentary by ش in red. A list of contents is prefaced to the work.

1465

Foll. 201; 10⅗×6⅗ in.; ll. 21; in a variety of hands both naskhī and nasta'līq; margins ruled; rubrications; day and month given but not year of writing; 18th century. [DELHI 409]

al-Tauḍīḥ fī ḥall ghawāmiḍ al-Tanqīḥ.

Another copy of the work by 'Ubaid Allāh ibn Mas'ūd ibn Tāj al-Sharī'aḥ.

1466

Foll. 350; 7⅖×6 in.; ll. 13; coarse nasta'līq; undated (seal on fol. 1*a* bears the date 1170/1756–7). [DELHI 410]

al-Tauḍīḥ fī ḥall ghawāmiḍ al-Tanqīḥ.

Another copy of the work by 'Ubaid Allāh ibn Mas'ūd ibn Tāj al-Sharī'aḥ.

1467

Foll. 312; 11×7¼ in.; ll. 21; bold nasta'līq; sparse rubrications; original text overlined in black; margins ruled on first page; numerous marginal notes; 18th century. [DELHI 411]

التلويح الى كشف حقائق التنقيح

al-Talwīḥ ilā kashf ḥaqā'iq al-Tanqīḥ.

A commentary on both the *Tauḍīḥ* and *Tanqīḥ* of 'Ubaid Allāh ibn Mas'ūd by Sa'd al-Dīn Mas'ūd ibn 'Umar al-Taftāzānī. The date of his death is in dispute, *Shadharāt al-Dhahab* (Cairo 1351, VI 319) placing it as early as 791/1389 and *Ḥabīb al-Siyar* (III, iii, 87) as late as 797/1394–5; cf. Storey, *Catalogue of Arabic Manuscripts* II, p. 25 and Bankipore XIX (i), p. 23. The work was completed in 758/1357.

Beginning:

الحمد لله الذى احكم بكتابه اصول الشريعة الغراء ورفع بخطابه فروع الحنيفية السمحة البيضاء الخ

The chapters on the four main subjects, Kitāb, Sunnaḥ, Ijmā' and Qiyās, begin on foll. 20*b*, 170*a*, 194*a* and 200*b* respectively.

End:

ووفقنا بلطفه العميم لسلوك طريق الهدى انّه ولىّ العصمة والتوفيق ومنه الهداية الى سواء الطريق' وقد

اتفق صبحه يوم الاثنين التاسع والعشرين من ذى
القعدة سنة ثمان وحمسين وسبعماية فراغ بنان
البيان واسنان الاقلام عن نظم ما جمعت من
الفرايد ورقم ما سمعت من الفوايد وضبط ما ركبت
له مطايا الفكر فى ظماء الهواجر واقتحمت له موارد
السهر فى ظُلم الدياجن ودّعت فى بغيته جنب
الدعه ولذيذ الكرى وعند الصباح يحمد القوم السّرى
والحمد لله على نعمه العظام ومنحه الجسام والصلوة
على محمد واله واصحابه البررة الكرام والتابعين لهم •
الى يوم القيام'

For other manuscripts see Loth 322–4; Cambridge Suppl. Hand-list 329 (*a*); Bankipore XIX (i), nos. 1517–21; Āṣafīyah, p. 90.
Printed with *Tauḍīḥ* and *Tanqīḥ* Lucknow 1281/1864, and with the former only Kazan 1301/1884.
Ḥ. Kh. II 444.

1468

Foll. 470; 9 × 5⅝ in.; small naskhī; rubrications; first and last two folios missing, while a number at the end are defective; 15th century. [DELHI 415]

al-Talwīḥ ilā kashf ḥaqā'iq al-Tanqīḥ.

Another copy of the work by al-Taftāzānī.

1469

Foll. 335; 9 × 5¾ in.; margins repaired; ll. 17; somewhat crowded nasta'līq; rubrications; some marginal notes; last folio missing; 17th century (fol. 1*a* bears the date 1192 added by a purchaser). [DELHI 416]

al-Talwīḥ ilā kashf ḥaqā'iq al-Tanqīḥ.

Another copy of the work by al-Taftāzānī.

1470

Foll. 363; 10⅝ × 6⅞ in.; ll. 21; neat sloping naskhī with some vocalisation; a few marginal notes; date 1090/1679. [DELHI 412]

al-Talwīḥ ilā kashf ḥaqā'iq al-Tanqīḥ.

Another copy of the work by al-Taftāzānī.

The colophon reads:

فرغ من تحرير هذا الكتاب تلويح [*sic*] حاوظ
محمد يوسف فى التاريخ اثنا وعشرين من شهر
شعبان المعظم فى سنة احدى وثلثون كان من
جلوس العلى حضرت ظل سبحان باعث امن وامان
صاحب السرير السلطنت [*sic*] محى الدّين محمّد
اورنك زيب عالم كر [*sic*] بادساه غازى موافق ١٠٩٠
هجري' [i.e. 1679]

The actual year of Aurangzīb's reign would have been the 21st and not the 31st.

1471

Foll. 325; 11¼ × 7 in.; ll. 26; good nasta'līq; rubrications; marginal notes; date 1101/1690. [DELHI 413]

al-Talwīḥ ilā kashf ḥaqā'iq al-Tanqīḥ.

Another copy of the work by al-Taftāzānī.

1472

Foll. 268; 12 × 6½ in.; written in three different styles of nasta'līq, foll. 1–3 (ll. 44) small and crowded, foll. 4–155 (ll. 23) good and careful and foll. 156–268 (ll. 25) coarse and ugly; defective at the end; 18th century (seal on fol. 1*a* bears the date 1132/1720). [DELHI 414]

al-Talwīḥ ilā kashf ḥaqā'iq al-Tanqīḥ.

Another copy of the work by al-Taftāzānī.

1473

Foll. 226–250; 9½ × 6 in.; ll. 23; careful naskhī; rubrications; worm-eaten; 15th century. [DELHI 408*b*]

Glosses by an author unnamed (the title-page bears the name مولاناراده—a Maulanā-

zādah ʻUthmān al-Khiṭāʼī (*fl. c.* 850/1446) is mentioned in the index of the Berlin Catalogue by Ahlwardt) on the *Talwīḥ* of Saʻd al-Dīn al-Taftāzānī.

Beginning:

لك اللّهمّ الحمد والمنه وعلى رسولك واصحابه الصلوة والتحية قوله احكم بكتابه اصول الشريعة الغراء يحتمل التمثيل تصويرًا الخ

No main divisions are marked, but the passages of the original are introduced by قوله.

End:

وهو المراد بكونهما الذروة تعطف المرجع على الدروة للتفسير

Colophon:

هذه كلمه مما بنظم [?]...الفرايد من مولانا عبيد الله ابن مسعود

No other copies appear to be noted. Not noted in Ḥ. Kh.

1474

Foll. 301; $10\frac{3}{8} \times 7\frac{1}{4}$ in.; ll. 25; rubrications; neat naskhī, points sometimes omitted; some folios —between 110 and 120—missing, others worm-eaten; 17th century (on the first page is the note of a loan made in 1155/1742). [DELHI 424]

الحاشية على التلويح

al-Ḥāshiyah ʻalā ʼl-Talwīḥ.

A supercommentary (incomplete) on the *Talwīḥ* (see no. 1467); by Ḥasan Chelebī ibn Muḥammad Shāh al-Fanārī (d. 886/1481; cf. Flügel, *Classen*, p. 346; Brockelmann II 229) who dedicated it to Prince Bāyazīd ibn Muḥammad Khān, afterwards Sultan of Turkey (886/1481–918/1512).

Beginning:

الحمد لله على شمول نعمه الحسام وحصول الفقه فى الدين من اصول فخر الاسلام الخ

No main divisions are marked but the sections of the original text are introduced by قوله in red.

End:

الاسماع من الاخذ لمابر حمع الى اعراز الدين لان ادا كان ناقه بدليلها والاسماع عما هو المحرم شرعًا شرعا [*sic*] اعز الدين قوله [*sic*]

For other copies see Loth 325; Bankipore XIX (i), no. 1522; Berlin 4392; Cairo II, p. 45. Ḥ. Kh. II 445.

1475

Foll. 432—the first missing; $9\frac{1}{4} \times 4\frac{3}{4}$ in.; ll. 23; small regular naskhī; rubrications; some marginal notes; date 1083/1672. [DELHI 425]

al-Ḥāshiyah ʻalā ʼl-Talwīḥ.

Another copy of the work by Ḥasan al-Fanārī.

1476

Foll. 112; $8\frac{5}{8} \times 6$ in.; ll. 21; rubrications; nastaʻlīq; numerous marginal comments in the first part; 18th century. [DELHI 432]

Glosses on the *Talwīḥ* of al-Taftāzānī (which is mentioned on fol. 4*a*), by an author unnamed. A note on the title-page, however, reads سح الاسلام بر تلوىح and this is probably correct, since the beginning of the work agrees with that quoted for no. 1523 of the Bankipore Catalogue XIX (i). *Shaikh al-Islām* was the title given to Saif al-Dīn al-Harawī, known as Ḥafīd al-Taftāzānī (i.e. the grandson of the original al-Taftāzānī), who is to be taken as the author of the present work (cf. the colophon of the Bankipore manuscript as quoted *loc. cit.*). The date of his death is stated by Ḥ. Kh. (II 406 and frequently) to be 906/1500—see Brockelmann II 218—whereas *Ḥabīb al-Siyar* (III iii, p. 343) gives it as 916/1510. Manuscripts of the work are infrequent.

Beginning:

احكم بكتابه اصول الشريعة هذه العبارة الوثيقة تحتمل وجوها انيقة احدها الخ

The main divisions of the work are not marked, but the separate quotations from the *Talwīḥ* are introduced by قوله in red.

End:

قوله ويصير عطف الخ هذا على تقدير ان يعطف على البدن والا فيجوز عطفه على الطعام اعنى المبدل منه حعط[؟] اقو[ل] تمت تمام،

For other copies see Bankipore XIX (i), no. 1523; Rāmpūr, no. 30.

Not noted in Ḥ. Kh.

1477

Foll. 112, beginning defective; $10 \times 7\frac{3}{8}$ in.; ll. 29; well-written naskhī; rubrications and occasional ornament of blue dots; first folio and colophon missing; 14th century. [DELHI 448]

شرح منهاج البيضاوى

Sharḥ Minhāj al-Baiḍāwī.

A commentary by Shams al-Dīn al-Iṣfāhānī (d. 749/1348; cf. Brit. Mus. Suppl. 186; Brockelmann II 110; Bankipore XIX (i), no. 1562 and X, p. 32), whose name is given by Ḥ. Kh. (VI 218) as Abū ʻAbd Allāh Muḥammad b. Maḥmūd, on Baiḍāwī's treatise on Uṣūl *Minhāj al-wuṣūl ilā ʻilm al-uṣūl*.

Beginning (in the absence of the first leaf the manuscript begins abruptly):

قوله اصول الفقه معرفه دلايل الفقه اجمالا وكيفيّه الاستفاده منها وحال المستفيد الخ

In its division the work corresponds to Baiḍāwī's *Minhāj*, having a muqaddamaḥ and 7 kitābs (see Ḥ. Kh. VI 214 and cf. the Berlin Catalogue, no. 4381) which are as follows:

Fol. 1 Muqaddamaḥ

Fol. 18*b* Kitāb 1 (فى الكتاب)

Fol. 69*a* Kitāb 2 (here called *Bāb al-Thānī* (فى الاخبار)

Fol. 76*a* Kitāb 3 (not indicated except by a break in the text. Beginning: (وهو اتفاق اهل الحل والعقد)

Fol. 82*b* Kitāb 4 (not indicated except by a break in the text. Beginning: (وهو اثبات مثل حكم معلوم)

Fol. 99*a* Kitāb 5 (فى دلايل اختلف فيها)

Fol. 102*b* Kitāb 6 (فى العادل والراجح)

Fol. 107*a* Kitāb 7 (فى الاجتهاد والافتاء)

Passages of the original text quoted are introduced by قوله in red.

End:

فوجب عرف الدم الي العليد فى الاصول ولنكن هذا اخر الكلام في المشرح وليختم بحمد الله الخ

For other copies see Bankipore XIX (i), no. 1562 and Paris 799. [? Āṣafīyaḥ, p. 98.]

Ḥ. Kh. VI 218.

1478

Foll. 270, lacuna after fol. 60; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 27; margins ruled; rubrications; naskhī; worm-eaten; date 784/1382. [DELHI 449]

شرح مختصر الاصول

Sharḥ Mukhtaṣar al-Uṣūl.

A commentary by ʻAḍud al-Dīn ʻAbd al-Raḥmān b. Aḥmad al-Ījī (d. 756/1355; cf. Flügel, *Classen*, p. 332; Brockelmann II 208; Bankipore XIX (i), p. 48; Būhār II, p. 112); on the *Mukhtaṣar al-Muntahā* of Ibn Ḥājib al-Mālikī. The work was completed in 734/1334.

Beginning:

الحمد لله الذى برأ الانام وعمهم بالاكرام الخ

The passages of text and commentary are introduced by قال and اقول respectively.

End:

امور لا تكاد تنحصر فى القدر الذى ذكره ارشاد لذلك، ارشدنا الله.... وزادنا من فضله انه المستعان واليه التكلان،

For other copies see Loth 299–301; British Museum 1605; Būhār II, no. 136; Rāmpūr 82–83; Āṣafīyaḥ, p. 96; Bankipore XIX (i), nos. 1545–7; Berlin 4375; Paris 801; etc.

Ḥ. Kh. VI 171.

1479

Foll. 280, end defective—according to a note on the last existing folio there were originally 320, or more, folios in the work; $8\frac{1}{4} \times 5$ in.; ll. 17; calligraphic nasta'līq; margins ruled mainly in gold, remainder in red; the 'unwān and end are missing and the whole is badly worm-eaten; 17th century. [DELHI 447]

Sharḥ Mukhtaṣar al-Uṣūl.

Another copy of the commentary by 'Aḍud al-Dīn 'Abd al-Raḥmān al-Ījī on the *Mukhtaṣar al-Muntahā* of Ibn Ḥājib al-Mālikī.

1480

Foll. 136 (some missing); $7\frac{9}{10} \times 5$ in.; ll. 19; first two pages have ruled margins; naskhī; rubrications; some marginal notes; in places worm-eaten; date 1005/1596–7. [DELHI 426]

حاشية على شرح المختصر العضدى

Ḥāshiyah 'alā sharḥ al-Mukhtaṣar al-'Aḍudī.

Glosses by Saiyid Sharīf al-Jurjānī (d. 816/1413; cf. *Ḥabīb al-Siyar* III iii 89; Brockelmann II 216 f.) on 'Aḍūd al-Dīn al-Ījī's commentary on the *Mukhtaṣar al-Muntahā* of Ibn Ḥājib al-Mālikī.

Beginning:

الحمد لله أَرْدَفَ التسمية بالتحميد فى مفسح
الكلام افعاء لما ورد فى الاخبار الخ

End:

ولك ان تحض غمر الشرط الشرعى بما عدا الاسباب
مع ان لا يلزم اهمال حالها لانها قد علمت ' [ههنا]

The colophon is:

قد انتهت هذه القطعة الاخيرة من الحواشى
القديمة على شرح المختصر العضدى من تصنيفات
سيد الشريف العلامة اسكنه الله الخ

This appears to imply an "early" and, presumably therefore, also a later series of glosses.

For other manuscripts see Loth 305–7; Brit. Mus. Hand-list, p. 27; Bankipore XIX (i), p. 52. Lithographed [? India] 1319/1901 (cf. Āṣafīyah, p. 92).

Ḥ. Kh. VI 172.

[The last two folios of the manuscript are occupied by a fragment of a similar work added by a different hand from the rest.]

1481

Foll. 49–90 (original numeration 99–148); $8\frac{3}{4} \times 5$ in.; ll. 19; small cramped naskhī; rubrications; some marginal and interlinear comments; worm-eaten in parts; date 1069/1658–9. [DELHI 470*b*]

Ḥāshiyah 'alā sharḥ al-Mukhtaṣar al-'Aḍudī.

Another copy, defective at the beginning, of the supercommentary—the "early" work—by Saiyid Sharīf al-Jurjānī on the *Mukhtaṣar al-'Aḍudī.*

1482

Foll. 167 (the first and several more being missing, while others are misplaced); $9\frac{3}{4} \times 5\frac{1}{8}$ in.; ll. 13 in the first part and 22 in the second; nasta'līq in a variety of hands; numerous marginalia; rubrications; date 1075/1664–5. [DELHI 427*a*]

Ḥāshiyah 'alā sharḥ al-Mukhtaṣar al-'Aḍudī.

Another copy of the work by al-Sharīf al-Jurjānī.

The colophon reads:

قد اتفق اتمام الحاشية للسيد السيد [*sic*] على
الشرح العضدية [*sic*] واتمام هذه الرسالة فى سنة
الف وسبعين وخمسة الخ

1483

Foll. 124—various lacunae; $9\frac{1}{8} \times 5\frac{1}{4}$ in.; early folios in a hurried nasta'līq—ll. 17, followed by small neat naskhī—ll. 23; numerous marginal notes; 18th century. [DELHI 428]

Ḥāshiyah 'alā sharḥ al-Mukhtaṣar al-'Aḍudī.

Another copy of the work by al-Sharīf al-Jurjānī.

1484

Foll. 147; $9\frac{7}{8} \times 5$ in.; ll. 25; small naskhī frequently unpointed, degenerating into shikastah in places; rubrications; frequent marginal and interlinear comments; date 1033/1624. [DELHI 429]

Ḥāshiyaḥ 'alā sharḥ al-Mukhtaṣar al-'Aḍudī.

Another copy of the work by al-Sharīf al-Jurjānī.

The colophon reads:

قد وقع الفراغ من تسويد هذه النسخة المسمى [sic] الحاشية ال.. على شرح مختصر العضدى المنسوب الى عضد الدولة (!)

1485

Foll. 100; $10\frac{1}{8} \times 5\frac{5}{8}$ in.; ll. 23; careful naskhī; occasional notes in margins; worm-eaten; 18th century. [DELHI 433]

al-Ḥāshiyaḥ 'alā sharḥ al-'Aḍudī.

Another copy of the Glosses by al-Sharīf al-Jurjānī on the *Sharḥ al-Mukhtaṣar al-'Aḍudī*.

1486

Foll. 285; $9\frac{3}{8} \times 5\frac{3}{4}$ in.; ll. 25; naskhī, points often omitted; rubrications; some marginal comments; a number of folios worm-eaten; 17th century (a seal on the last folio bears the date 1124). [DELHI 444]

An anonymous commentary on a treatise dealing with Uṣūl. The commentary is arranged after the order of the *Mabṣūṭ* of Abū Sahl Sarakhsī, for which see Ḥ. Kh. v 363 and Loth 204.

(A note in Persian on the last folio reads شرح مختصر در علم اصول while a pencilled note in Arabic on the fly-leaf hazards the guess, which is erroneous, that the work is a commentary upon the *Mukhtaṣar al-'Aḍudī*.)

Beginning:

الحمد لله ربّ العالمين والصلوه على رسوله...
باب الامر قدّم السىح رحمه الله باب الامر والىهى
على سابر الابواب اعتناء بسأنهما الخ

The following bābs are comprised in the work:

Fol. 40*a*	النهى	Fol. 1*b*	الامر
Fol. 68*a*	وجوه النظر صنعةً ولغةً		
Fol. 133*b*	الحجج الشرعية		
Fol. 174*b*	الاجماع	Fol. 147*a*	البيان
Fol. 269*b*	حروف المعانى	Fol. 182*a*	القياس

End:

انما سطل بالعمام عى المحلس اذا حعلا محارا
عى اذا ومىى فلا فلم صاد حعلهما عى ان اولى مں
حعلهما محارا عىها اولى مں حعلهما محارا عى
غىرها' والله اعلم'

1487

Foll. 240; $9\frac{1}{4} \times 6\frac{1}{4}$ in.; ll. 23; sprawling but legible naskhī; last ten folios on different paper and in a different hand from the rest; rubrications; marginal comments; 17th century. [DELHI 479]

حواش على النبذة الالفيّة

Ḥawāshⁱⁿ 'alā al-Nubdhaḥ al-Alfīyaḥ.

(The title-page calls it تعاوة [sic] الفوايد السنيّة فى شرح الالفية الشهير بالبرماوية)

A commentary on Jamāl al-Dīn Muḥammad b. 'Abd al-Dā'im al-Birmāwī's *Urjūzaḥ*, or versified treatise, dealing with Shāfi'ī Uṣūl (see Ḥ. Kh. vi 294). The original was completed in 818/1416 and the author himself wrote a rhymed commentary on it called الفوائد السنية فى شرح الالفية, on the basis of which the present commentator, Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn 'Abd Allāh wrote his work. The text of the *Urjūzaḥ* is written in red to distinguish it from the commentary.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على
رسول الله محمد افضل الانبياء الخ

No divisions are marked.

End:

ومن كان قليل الدين كثير الشاهل [*sic*] اخذ بالاثعل والعزيمة ليلا يزاد اما [*sic*] به فيخرج الى الاباحة '

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1488

Incomplete (foll. 60–70, 77, 131–149 only); 9½ × 6¾ in.; ll. 27; margins ruled; rubrications; marginal notes; irregular naskhī; 16th century. [DELHI 402]

Fragments of a work containing arguments on Uṣūl. The first complete section begins:

قال الندب والوحوب يستلزم التبليغ والاباحة منتفيه نعوله لعد كان وهو صعف اقول الخ

The various paragraphs are introduced by قال and اقول in red.

The last section begins:

قال المجمل والمبين المجمل المجموع وفى الاصطلاح ما لم يضح دلالته وقيل اللفظ الذى لا يفهم منه عند الاطلاق شيء فلا نطّرد للمحمل الخ

1489

Foll. 217; 10 × 7⅛ in.; ll. 10; well-written nasta'līq; rubrications; some marginal and interlinear comments; worm-eaten in parts; early 19th century. [DELHI 461]

المسلّم
al-Musallam.

A treatise by Muḥibb Allāh ibn 'Abd al-Shakūr al-Bihārī (d. 1119/1708; cf. *Tadhkira-i 'Ulamā-i Hind*, p. 175; Brockelmann II 420; Bankipore XIX (i), no. 1530) on the Uṣūl of both the Ḥanafī and the Shāfi'ī madhhabs. In his preface the author states that the date of composition (1109/1697–8) is represented by the chronogram مسلم الثبوت, a title by which the work is commonly known. He further says that he has divided his work into muqaddamah, maqālāt, uṣūl (maqāṣid) and khātimah, which occur as follows:

Fol. 2*a*	مقدّمة
Fol. 3*b*	مقالة (1) فى المبادى الكلامية
Fol. 5*b*	مقالة (2) فى الاحكام
Fol. 30*b*	مقالة (3) فى المبادى اللغوية
Fol. 107*b*	اصل (1) الكتاب
Fol. 126*b*	اصل (2) السنة
Fol. 156*b*	اصل (3) الاجماع
Fol. 166*a*	اصل (4) القياس
Fol. 175*b*	مقصد (1) فى شروطها
Fol. 183*a*	مقصد (2) فى مسالكها
Fol. 205*b*	خاتمة [?] (unmarked)

Beginning:

الحمد لله الذى نزل الآيات وارسل البينات فطلع الدين وطبع اليقين...اما بعد فيقول الشكور الصبور محبّ الله بن عبد الشكور الخ

End:

وعليه ابتنى ابن الصلاح منع تقليد غير الاربعة لان ذلك لم يدر فى غيرهم وفيه ما فيه '

For other copies see Āṣafīyah, p. 102; Calcutta Madrasah, no. 27; Bankipore XIX (i), nos. 1530–32; Rāmpūr 100. Printed Lucknow 1263/1847, etc. Aligarh 1297/1879, Delhi 1311/1893–4.
Not noted in Ḥ. Kh.

1490

Foll. 111; 11¼ × 5¾ in.; ll. 15; Persian naskhī; rubrications; some marginal and interlinear comments; date 1249/1833–4. [DELHI 462]

al-Musallam.

The first part of the same work by Muḥibb Allāh ibn 'Abd al-Shakūr, containing the Muqaddamah and the Maqālāt.

Colophon:

تمام شد مقاله اولى فى المبادى لفضل الله' كتاب اصل نهايت بدخط وشكسته بود بباعث غلطى الفاظ محرره بر نويسندهٔ نا واقف از علم عربى خورده نبايد كرفت الخ

1491

Foll. 208; $8\frac{3}{4} \times 6\frac{3}{8}$ in.; ll. 14; coarse Indian (? Persian) naskhī; rubrications; comments in margins, between lines and on inserted leaves; date 1169/1756. [DELHI 463]

al-Musallam.

Another copy of the work by Muḥibb Allāh.

[Fol. 209 contains devotional verses in Arabic.]

1492

Foll. 244; $10\frac{3}{8} \times 6\frac{1}{4}$ in.; ll. 11; legible Indian naskhī; rubrications; marginal and interlinear comments; date 1182/1768–9. [DELHI 464*a*]

al-Musallam.

Another copy of the work by Muḥibb Allāh. The colophon calls it *Musallam al-'Ulūm*.

1493

Foll. 46; $11 \times 6\frac{3}{8}$ in.; ll. 12; nasta'līq; rubrications; some marginal and interlinear comments; early 19th century. [DELHI 465]

al-Musallam.

An incomplete copy of the work by Muḥibb Allāh.

1494

Foll. 202, end defective; $10\frac{3}{4} \times 6\frac{3}{4}$ in.; ll. 23; cursive naskhī; rubrications; worm-eaten in parts; 18th century. [DELHI 420]

فواتح الرحموت [شرح المسلّم]

Fawātiḥ al-Raḥamūt.

This is the first part of a commentary by 'Abd al-'Alī ibn Niẓām al-Dīn Muḥammad al-Anṣārī on the *Musallam al-Thubūt* of Muḥibb Allāh ibn 'Abd al-Shakūr, which deals with the Uṣūl of both the Ḥanafī and Shāfi'ī systems. The author, an Indian scholar of the 13th A.H. (for whose life see Bankipore x, p. 51), states that the work contains a muqaddamah, three maqālāt (فى المبادى الكلامية والاحكاميّة واللغويّه), uṣūl (فى المقاصد) and a khātimah (فى الاجتهاد ونحوه).

In the present manuscript the maqālāt begin on foll. 10*b*, 15*a* and 105*b* respectively, but part of the last one is lacking, as also are the uṣūl and the khātimah.

Beginning:

الحمد لله الذى خلق الانسان بعد ان لم يكن شيئا مذكورا الخ

End (as here extant):

الكلام ههنا فى ارادة هذه الافراد بخلاف اذا صرح بالمصدر فانه...

For other manuscripts see Bankipore XIX (i), nos. 1534–5; Āṣafīyah, p. 100. Printed Lucknow 1878.

Not noted in Ḥ. Kh.

1495

Foll. 141; $10\frac{1}{4} \times 5\frac{3}{8}$ in.; ll. 19; shikastah; original text overlined; occasional notes in the margins; 19th century. [DELHI 442]

A commentary, by an author whose name does not appear—although the title-page suggests one Ilāh-ābādī, on the *Musallam*, a treatise on Uṣūl by Muḥibb Allāh ibn 'Abd al-Shakūr.

Beginning:

الحمد لله تعالى عنه قالوا هذه الجمله يحتمل ان تكون انشائية لان المقام مقام انشاء الحمد ويحتمل ان يكون خبر [*sic*] لله الخ

End:

فان الرجال قوّامون على النساء قائمون بحوائجهن ومصالحهنّ فهم اصل وهنّ من التوابع فذكرهن تبعا ليس محلا للشكوه اقول...

No other copies appear to have been recorded.

1496

Foll. 1–142; $9\frac{3}{8} \times 6\frac{3}{4}$ in.; ll. 22; well-written nasta'līq; rubrications; date 1221/1806.
[DELHI 473*a*]

Sharḥ al-Musallam

A commentary on the *Musallam al-Thubūt*, by Maulānā Muḥammad Ḥasan—thus the colophon.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على سيد الانبياء والمر سلين محمد وآله واصحابه اجمعين قال الا [*sic*] الكتاب مرتب على مقدمة الخ

The divisions of the original are not marked but passages from it and the commentary are distinguished by قال and اقول respectively.

End:

واما ان يكون كليات وهى اما ان تكون متصادة او متخالفة فقط والتحاطف تشتمل النوعى والصنفي ولا تمر إنها غير مماسبة'

Not noted in Ḥ. Kh.

1497

Foll. 144–259; $9\frac{3}{8} \times 6\frac{3}{4}$ in.; ll. 17; nasta'līq; numerous overlinings in red; marginal comments; date 1219. [DELHI 473*b*]

A supercommentary on the *Musallam al-Thubūt*, by an author unnamed.

Beginning:

الحمد لله رب العالمين والصلوة على نبيّه وآله اجمعين الحمد لله قال المص' فى الحاشية قالوا هذه الجملة يحتمل ان يكون [*sic*] انشائية الخ

The divisions of the original text are not indicated.

End:

ولا اخفاء فى اظهرية ما ذكره المصَ لان اتساع الوقت بالظن وانكان [*sic*] حقا لكنه خفى'

Not noted in Ḥ. Kh.

1498

Foll. 134; $10\frac{5}{8} \times 6\frac{1}{2}$ in.; ll. 17; somewhat ornate naskhī changed towards the end into nasta'līq; rubrications; marginal and interlinear comments; some diagrams; margins ruled; worm-eaten and badly repaired; 18th century.
[DELHI 477]

مخّ الاصول

Mukhkh al-Uṣūl.

An exposition of the Uṣūl, with extensive reference to their practical application, made—at the suggestion of his teacher Muḥammad Jān Ṣiddīq—by Badr al-Hāshimī al-Qurashī.

Beginning:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ رفع اعلام علم الاصول فى الدهور والازمان وعزَّ الدليل المتين يحكم بها فى معان الحديث والقران وخلق الانسان الخ

The author does not follow the ordinary arrangement of treatises on Uṣūl but devotes the main part of his work to a long discussion on methods of deduction, drawing examples from Euclid—with appropriate diagrams—and algebra (foll. 53*b* ff.) and from Aristotle (foll. 70 ff.). He also includes an essay on arithmetic (مخ فى علم الحساب foll. 91*b* ff.) and lastly a chapter on the division of inheritance (مخ فى علم الفرايض foll. 110*b*–123*b*).

End:

قال على وابن مسعود يرث بعضهم من بعض الا مما ورث كل واحد منهم من صاحبه'

The last part of the work (foll. 123*b*–end) consists of a Persian translation of the chapter on فرائض.

No other copies appear to be recorded.

Not noted in Ḥ. Kh.

1499

Foll. 92–99 followed by 1–21, end defective; $9\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 14; nīm-shikastah; rubrications; badly worm-eaten; 17th century. [DELHI 717*a*]

A fragment of a history of the origin and line of transmission of Ḥanafī law, beginning with the early prophets and ending with Abū Ḥanīfaḥ. Title and author's name are both lacking. Amongst the authors quoted are Abū Ḥanīfaḥ, Shahristānī, Dhahabī and Aḥmad b. Sulaimān b. Kamāl-Pāshā (the quotation from whom, fol. 15*b*, is in Turkish). On fol. 15*a ad fin.* there is a curse upon Yazīd.

Beginning:

اول الانبياء آدم عليه السلام انزل الله تحريم الميتة والدم ولحم الخنزير وحروف المعجم الخ

Amongst the headings provided are the following:

Fol. 1*a* ايسع النبى
Fol. 1*a* يونس وزكريا
Fol. 1*a* محمد رسول الله
Fol. 8*b* ابو بكر الصديق
امير المومنين خليفة خاتم النبيين الفاروق الخ
Fol. 9*b*
Fol. 10*a* امير المومنين جامع القران عثمان الخ
امير المومنين ابن عم خاتم النبيين...على الخ
Fol. 12*a*
Fol. 13*b* ابو محمد الحسن بن على
Fol. 13*b* امير المومنين معاويه الخ
Fol. 17*b* الامام زين العابدين الخ
Fol. 18*b* ... ابو حنيفة

End (as here extant):

اما كان يبقى فى قلب كل واحد منهما شئ لدخول اخيه بزوجته ولكن امرت...

No other copies appear to be recorded.

B. Uṣūl (Shī'aḥ)

1500

Foll. 22; 9×6¼ in.; ll. 20; small neat naskhī; rubrications; numerous marginal notes with an extra leaf of comments inserted; worm-eaten in parts; date 1257/1841. [Delhi 474*a*]

مبادئ الوصول الى علم الاصول

Mabādi' al-wuṣūl ilā 'ilm al-uṣūl.

A concise treatise on Shī'aḥ jurisprudence by Jamāl al-Dīn Ḥasan ibn Yūsuf ibn 'Alī ibn al-Muṭahhar al-Ḥillī (d. 726/1326; see Ḥ. Kh. II, p. 194; *Ḥabīb al-Siyar* III i 112; Brockelmann II 164).

Beginning:

الحمد لله المتفرد بالازلية والدوام المتاجد [*sic*] بالجبال والاكرام بسوابغ الانعام الخ

The treatise comprises 12 short faṣls (each with a number of mabḥaths) which occur as follows:

Fol. 1*b* (1) فى اللغات
Fol. 3*b* (2) فى الاحكام
Fol. 4*a* (3) فى الاوامر والنواهى
Fol. 7*a* (4) فى العموم والخصوص
Fol. 10*a* (5) المجمل والمبين
Fol. 11*a* (6) فى الافعال
Fol. 12*a* (7) فى النسخ
Fol. 13*b* (8) فى الاجماع
Fol. 14*a* (9) فى الاخبار
Fol. 16*a* (10) فى القياس
Fol. 18*a* (11) فى الترجيح
Fol. 19*b* (12) فى الاجتهاد

End:

هذا آخر ما نذكره فى هذه المقدّفة ونحمده على توفيقه ببلوغ ما قصدناه وحصول ما اردناه ونصلّى على اشرف انبيائه الخ

For other copies see Bankipore XIX (i), no. 1568; Berlin 4427.
I'jāz Ḥusain 2723.

1501

Foll. 220; 9½×7 in.; small naskhī, ll. 29, followed by nasta'līq, ll. 26; rubrications; original text overlined in red; worm-eaten and in parts defective; margins repaired; 17th century.

[On the first leaf occurs the seal of Shāh ʻĀlam Pādshāh Ghāzī with the date 1122. Other dates which appear are 1075 and 1078.] [DELHI 440]

شرح تهذيب الوصول

Sharḥ Tahdhīb al-wuṣūl.

A commentary, completed in 929/1523, by an author unnamed but known to be Jamāl al-Dīn b. ʻAbd Allāh al-Ḥusainī al-Jurjānī, on the *Tahdhīb al-wuṣūl ilā ʻilm al-uṣūl*, a work on Shīʻī jurisprudence by Jamāl al-Dīn Ḥasan ibn Yūsuf ibn ʻAlī ibn al-Muṭahhar al-Ḥillī al-Shīʻī (d. 726/1326; cf. Ḥ. Kh. II 194, *Ḥabīb al-Siyar* III i 112, Brockelmann II 164).

Beginning:

اللهم ان العجز عن احصاء ثنائك مقام سيّد انبيائك وسند اوليائك الخ

The commentary, following the original work, is divided into 12 maqṣads, as follows:

Fol. 2*a*	(1) المقدّمات
Fol. 18*b*	(2) اللغات
Fol. 53*b*	(3) الامر والنهى
Fol. 78*a*	(4) العام والخاص
Fol. 103*b*	(5) المجمل والمبيّن
Fol. 110*a*	(6) الافعال
Fol. 116*b*	(7) النسخ
Fol. 137*a*	(8) الاجماع
Fol. 151*b*	(9) الاخبار
Fol. 170*b*	(10) القياس
Fol. 197*a*	(11) التعادل والترجيح
Fol. 201*a*	(12) الاجتهاد

For the *Tahdhīb al-wuṣūl* and these divisions see Brit. Mus. Suppl. 263. In Bankipore XIX (i), p. 70 the same divisions appear in a work called *Mabādī al-uṣūl*.

End:

ومن اراد التطويل فى ذكر المسايل وتفصيلها وتحقي[قها].... فليطلبه فى كتابنا المسمّى بنهاية الاصو[ل].... فيما اراد ويجاوز النهاية فى ابلاغ السالك منهج.... مرجع والماب،

The colophon is defective:

قال الشارح المحقق وقد فر[غ].... جمال الدين بن عبد الله بن محمد بن الحسن.... تعليق ما هو بمنزلة الش....

No other copies appear to be noted.
Iʻjāz Ḥusain 1807.

1502

Foll. 335; $10\frac{7}{8} \times 6\frac{1}{2}$ in.; ll. 21; naskhī; original text overlined; date 1267/1851. [DELHI 468]

منية اللبيب فى شرح التهذيب

Munyah al-labīb fī sharḥ al-Tahdhīb.

A commentary on Ḥasan b. Muṭahhar al-Ḥillī's *Tahdhīb al-wuṣūl ilā ʻilm al-uṣūl*. There is no indication of the author's name in the work itself but he is ʻAmīd al-Dīn ʻAbd al-Muṭallib b. Muḥammad b. ʻAlī al-Aʻraj al-Ḥusainī al-Ḥillī, known as "al-ʻAmīdī" (d. 754/1353; cf. *Rauḍāt al-Jannāt*, pp. 374–6).

Beginning:

اللهمّ انّى احمدك حمدًا لا بقدر حصره ولا بحصر قدره ولا ينسى ذكره ولا يطوى نشره الخ

There are no chapter-headings, but text and commentary are introduced by قال and اقول respectively.

End:

وحيث انتهى كلام المصنف طاب ثراه وجعل الجنه مثواه الى هنا فلنقطع الكلام حامدين لله تعالى على تواتر نعمائه الخ

No other copies appear to be noted.
Iʻjāz Ḥusain 3199.

1503

Foll. 106; $9 \times 6\frac{5}{8}$ in.; ll. 16; small neat naskhī; rubrications; marginal notes; slightly worm-eaten; late 18th century. [DELHI 466]

معالم الدين وملاذ المجتهدين

Ma‘ālim al-dīn wa-malā<u>dh</u> al-mujtahidīn.

A systematic treatise on the Uṣūl and the attitude thereto of the various ma<u>dh</u>habs, by Ḥasan ibn Zain al-Dīn al-‘Āmilī, known as "Al-<u>Sh</u>ahīd al-<u>Th</u>ānī" (d. 1011/1602; cf. Brockelmann II, p. 321; Bankipore XIX (i), p. 75).

Beginning:

الحمد لله المتعالى فى عز جلاله عن مطارح الافهام فلا يحيط بكنهه العارفون الخ

According to the author, the work comprises a muqaddamaḥ and four qisms. The following, however, are the chief headings in the manuscript:

Fol. 2*b* Muqaddamaḥ Maqṣad 1
فى بيان فضيله العلم

Fol. 12*b* Muqaddamaḥ Maqṣad 2
فى تحقيق مهمات المباحث الاصولية

Fol. 18*a* Maṭlab 2 (first not indicated by rubric)
فى الاوامر والنواهى

Fol. 45*a* Maṭlab 3 فى العموم والخصوص

Fol. 65*b* Maṭlab 4 فى المطلق والمقيّد

Fol. 74*b* Maṭlab 5 فى الاجماع

Fol. 78*b* Maṭlab 6 فى الاخبار

Fol. 93*a* Maṭlab 7 فى النسخ

Fol. 95*b* Maṭlab 8 فى القياس والاستصحاب

Fol. 99*a* Maṭlab 9 فى الاجتهاد والتقليد

Fol. 103*b* <u>Kh</u>ātimaḥ فى التعادل والترجيح

End:

وذلك كاف فى الترجيح فكلام الشيخ عندى هو الحق،

For other copies see Bankipore XIX (i), no. 1573; Āṣafīyaḥ, p. 102; Asiatic Society of Bengal, Government Acquisitions 1903–1907, no. 953; Berlin 4212–3. Printed Lucknow 1301/1884 and in Persia at various dates.

I‘jāz Ḥusain 2989.

1504

Foll. 201; $7\frac{7}{8}\times6\frac{7}{8}$ in.; ll. 11; good legible nas<u>kh</u>ī; rubrications; marginal comments; 19th century. [DELHI 467]

Ma‘ālim al-dīn wa-malā<u>dh</u> al-mujtahidīn.

Another copy of the work by Ḥasan b. Zain al-Dīn al-‘Āmilī.

1505

Foll. 1–141; $9\frac{7}{8}\times5\frac{7}{8}$ in.; ll. 20; Persian nas<u>kh</u>ī; rubrications; date 1233/1818. [DELHI 452*a*]

حاشية على معالم الدين

Ḥā<u>sh</u>iyaḥ ‘alā Ma‘ālim al-dīn.

A commentary upon Ḥasan b. Zain al-Dīn's *Ma‘ālim al-dīn*, by Muḥammad Ṣāliḥ b. Aḥmad al-Māzandarānī.

The title-page calls it فوائد (i.e. "observations") on a ḥa<u>sh</u>iyaḥ to the work.

Beginning:

نحمدك اللهم يا من خلقنا ولم نك شيا [*sic*] مذكورا، ونشكرك يا من رزقنا بمشاهدة جلالة نظره وسرورا امّا بعد...بعض اخلاى [*sic*] حين راى اما [*sic*] علقته على معالم الدين...سالنى ان احرر لهم فوايده الخ

The division of the *Ma‘ālim al-dīn* into a muqaddamaḥ and four qisms is not kept, passages (introduced by قوله) being chosen arbitrarily for comment.

End:

ليست البلاغة بمجرد حسن التاليف فى المعنى بل لا بد فيها من مراعاة حسن التى كتب [*sic*] فى النظم ايضًا ونظر هذه القصص منه سبحانه لا منهم،

No other copies appear to be recorded.

I‘jāz Ḥusain 971.

1506

Foll. 142*b*–232; $9\frac{7}{8}\times5\frac{7}{8}$ in.; ll. 19; Persian nas<u>kh</u>ī; infrequent rubrications; 19th century. [DELHI 452*b*]

حاشية على معالم الدين

Ḥāshiyah ʿalā Maʿālim al-dīn.

A ḥāshiyah on Ḥasan b. Zain al-Dīn's *Maʿālim al-dīn*, by Mīrzā Muḥammad b. Ḥasan al-Shīrwānī (*fl.* 11th/17th century), for whom see Bankipore XIX (i), no. 1578.

Beginning:

قوله الفقه فى اللغة الفهم اه انما ابتدا بتعريف الفقه دون اصول [الفقه] كما هو المعروف فى كتب الاصول الخ

No main divisions of the text are marked, passages of the original being introduced by قوله.

End:

هذا مبنى على عدم جواز النسخ قبل حضور وقت العمل بالمنسوخ ولا يكون نسخا على التقديرين كذا قيل ولعله اجمل اعتمادا'

For other copies see Bankipore XIX (i), no. 1578; Rāmpūr, no. 48.
Iʿjāz Ḥusain 974.

1507

Foll. 253; 8×4¾ in.; ll. 20; small naskhī with insertions in a larger hand; rubrications; some marginal notes; date 1031/1622. [DELHI 451]

الفوايد المدنيّة (فى الردّ على من قال بالاجتهاد والتقليد اى الظنّ فى نفس الاحكام الالهيّة)

al-Fawāʾid al-Madanīyah (fī 'l-radd ʿalā man qāla bi-'l-ijtihād wa'l-taqlīd ai al-ẓann fī nafs al-aḥkām al-ilāhīyah).

A treatise upon various questions of Shīʿah jurisprudence with particular reference to the errors of those who employ ijtihād and taqlīd in deducing religious laws, and a refutation of those who use unsound "traditions" for the same purpose (see Loth 471). The author is unnamed, but he would appear to be Muḥammad Amīn b. Muḥammad Sharīf al-Astarābādī, a Shīʿah divine of the 11th century of the Hijrah (d. ? 1036/1626–7).

Beginning:

اما بعد حمد الله باعث النّبيين وناصب الاوصياء المعصومين والصّلوة والسّلام على سيّد المرسلين الخ

The work is divided into a muqaddamah, twelve faṣls and a khātimah, which occur as follows:

Fol. 4*b*	مقدّمة فى ذكر ما احدثه العلامة الحلىّ
Fol. 83*a*	فصل (١) فى ابطال جواز التمسك بالاستنباطات الظنّية الخ
Fol. 117*a*	فصل (٢) فى بيان انحصار مدرك ما ليس من ضروريات الدين الخ
Fol. 120*a*	فصل (٣) فى اثبات تعذر المجتهد المطلق
Fol. 120*b*	فصل (٤) فى ابطال حصر الرعية فى المجتهد والمقلد الخ
Fol. 120*b*	فصل (٥) فى بيان انّ فى كثير من المواضع يحصل الظنّ الخ
Fol. 120*b*	فصل (٦) فى سدّ الابواب الّتى فتحها العامه للاستنباطات الخ
Fol. 136*a*	فصل (٧) فى بيان من يجب رجوع الناس اليه فى القضاء
Fol. 139*a*	فصل (٨) فى جواب الاسولة المتجهة على ما استفدناه الخ
Fol. 162*b*	فصل (٩) فى تصحيح احاديث كتبنا الخ
Fol. 174*a*	فصل (١٠) فى بيان الاصطلاحات الخ
Fol. 179*a*	فصل (١١) فى التنبيه على طرف من الاغلاط الخ
Fol. 216*b*	فصل (١٢) (*ibid.*)
Fol. 237*a*	خاتمة القواعد الاصوليه الخ

End:

ومن يمسك بهم فى كل مسئلة لا يمكن عادة ان
يقع فيها غلط او زلة وذلك فضل الله يوتيه من يشاء،

For other copies see Bankipore XIX (i), no. 1584; Rāmpūr, no. 88; Āṣafīyah, no. 40.
I'jāz Ḥusain 2242.

1508

Foll. 476; $11\frac{1}{4} \times 7\frac{3}{8}$ in.; ll. 19; Persian naskhī; rubrications; margins ruled red and black; date 1253/1837. [DELHI 454]

القوانين المحكمة

al-Qawānīn al-muḥkamah.

A Shī'ah treatise on the verbal and dialectical bases of jurisprudence, with examples of laws derived from the various Uṣūl, composed by Abu 'l-Qāsim b. al-Ḥasan al-Jīlānī (d. after 1231/1815; cf. Būhār II, p. 170) and completed in the city of Qum in the year 1205/1791. It is based upon questions raised by the reading of Ḥasan b. Zain al-Dīn's *Ma'ālim al-dīn*.

Beginning:

الحمد لله الذى هدنا [*sic*] الى اصول الفروع
وفروع الاصول وارشدنا الى شرايع الاحكام الخ

The book has two main parts and the principal chapter-headings are as follows:

Fol. 2*a* مقدّمة فى بيان اسم هذه [*sic*] العلم

باب (۱) فى الاوامر والنواهى و فيه مقصدان

Fol. 33*b* المقصد الاول فى الاوامر

Fol. 71*a* المقصد الثانى فى النواهى

باب (۲) فى المحكم والمتشابه والمنطوق والمفهوم

Fol. 89*b*

Fol. 103*a* باب (۳) فى العموم والمخصوص

Fol. 176*b* باب (۴) فى المطلق والمقيد

باب (۵) فى المجمل والمبين والظاهر والماوّل

Fol. 181*b*

Fol. 190*a* باب (۶) فى الادلة الشرعية

Fol. 274*a* (End of first part) فى الادلة العقلية

The second part is not divided under chapter-headings after this, except for the

Fol. 459*b* خاتمة (فى التعارض والتعادل والترجيح)

End:

وكتب ما اثبتناه فى هذه الصفحات فى صحايف
الحسنات وابا (?) بها الزلات العثرات نفعنا به وجميع
المؤمنين انه ولى الخيرات الخ

For other copies see Būhār II, no. 149; Āṣafīyah, p. 100; Berlin 4424. Printed Tabriz 1275.
I'jāz Ḥusain, 2296.

1509

Foll. 473; $12\frac{1}{8} \times 7\frac{3}{4}$ in.; ll. 21; good naskhī; rubrications textual and marginal; date 1286/1869. [DELHI 455]

al-Qawānīn al-muḥkamah.

Another copy of the work by Abū 'l-Qāsim b. Ḥasan al-Jīlānī. The main divisions (see no. 1508) occur as follows:

Fol. 2*a*	مقدّمة
Fol. 32*a*	باب (۱)
Fol. 83*b*	باب (۲)
Fol. 96*b*	باب (۳)
Fol. 168*a*	باب (۴)
Fol. 173*a*	باب (۵)
Fol. 181*a*	باب (۶)
Fol. 269*b*	(First part ends)
Fol. 457*a*	خاتمة

1510

Foll. 5–33; $9 \times 5\frac{3}{4}$ in.; ll. 11; large bold naskhī, degenerating into shikastah; rubrications; some marginal notes; worm-eaten; 18th century. [DELHI 476*a*]

زبدة الاصول

Zubdah al-Uṣūl.

A concise treatise on Shī'ah jurisprudence by Bahā al-Dīn Muḥammad b. Ḥusain al-'Āmilī (d. 1031/1622; cf. Browne, *Lit. Hist.* IV 427 f.). Brockelmann II 321 ascribes it to Ḥasan b. Zain al-Dīn al-'Āmilī.

Beginning:

ابهى اصل يبتنى عليه الخطاب واولى قول فصل ينتمى عليه اولو الالباب حمد من تنزّه من وصمة التحديد الخ

The work contains five manāhij:

Fol. 6*b* (1) فى المقدمات

Fol. 17*a* (2) فى الادلة الشرعية

Fol. 23*a* (3) فى مشتركات الكتاب والسنه

Fol. 31*a* (4) فى الاجتهاد والتقليد

Fol. 33*a* (5) فى الترجيحات

End:

وما دليل تاويله ارجح و سركب الترجيحات مثنى وثلاث ورباع فصاعدا فاتبع منها الاقوى والزم ما هو اقرب الى التقوى والحمد لله الخ

For other copies see Berlin 4425; Bankipore XIX (i), no. 1580. Printed (with a commentary by 'Alī b. Naqī Shāh Riḍawī), Lucknow 1312/1894, Persia 1302/1885.

I'jāz Ḥusain 1622.

C. Furū' (Ḥanafī)

1511

Foll. 109 (uncompleted); $9\frac{1}{8} \times 5\frac{1}{2}$ in.; ll. 17; naskhī; worm-eaten; various short gaps in the text; 18th century. [Delhi 680]

كتاب الخراج

Kitāb al-kharāj.

A well-known treatise on the theory of taxation in Islām based on the Qur'ān and ḥadīth, by Abū Yūsuf Ya'qūb b. Ibrahīm al-Kūfī al-Anṣārī (d. 182/795; cf. Ibn Khallikān II 307; Flügel, *Classen*, p. 282; Brockelmann I 171; the date 192 is also given). The work was edited by the author's pupil Muḥammad b. Ḥasan al-Shaibānī.

Beginning:

...بقاء امير المؤمنين وادامَ له العزّ فى تمام النعمة...ان امير المومنيين...سالنى ان اصنع له كتابًا جامعًا فى جباية الخراج الخ

End (as here extant):

فافتقر واصار اهل دينه يتصدقون عليه طرحت جزيته وعيل من بيت مال المسلمين وعياله...

For other copies see Brit. Mus. Suppl. 271, Berlin 5605–6, Paris 2452–3, 5876. Printed Būlāq 1302, etc.

Ḥ. Kh. V 79.

1512

4097. Foll. 296, the first folio a later addition with a lacuna after it; $10\frac{3}{8} \times 7\frac{1}{4}$ in.; ll. 13; fair naskhī; rubrications; numerous marginal and some interlinear comments; earlier folios damaged by insects and damp; date 791/1389 (altered to 691); copyist, Mūsā b. Qalāwuz.

الجامع الصغير

al-Jāmi' al-Ṣaghīr.

A work on Ḥanafī furū' by Muḥammad b. Ḥasan al-Shaibānī, commonly known as the "Imām Muḥammad" (d. 189/804; cf. Ṭabarī III 2521; Ibn Quṭlūbughā, 159; Brockelmann I 173; Bankipore XIX (i), p. 93), one of the principal disciples of Abū Ḥanīfah. According to Pazdawī (cf. Ḥ. Kh. II 553), the work is a compilation of 1532 points of practical law which the author regarded as essential knowledge in every muftī and qāḍī. The present text is in the version of 'Umar b. 'Abd al-'Azīz Ibn Māzah, al-Ṣadr al-Shahīd (d. 536/1141; cf. Ibn Quṭlūbughā 139; Flügel, *Classen*, p. 311 f.; Brockelmann I 374) and bears his name in the preface. It is possible, according to Ḥ. Kh., that the qāḍī Abū Yūsuf may have assisted in the original composition of the work.

Beginning:

الحمد لله رب العالمين والصلاه والسلام على خير خلقه...قال الشيخ الامام الاجل حسام الدين عمر بن عبد العزيز البخارى...اما بعد فان مشايخنا...كانوا يعظمون هذا الكتاب الخ

The work comprises the following kitābs, each divided into a number of bābs:[1]

[1] This division was made at the beginning of the 4/10th century by the Qāḍī Abu Ṭāhir al-Dabbās, at Baghdād. See Goldziher, *Muhammedanische Studien* I 132, n. 1.

Fol. 2*a* (first part missing)			الصلوة
Fol. 35*a*			الزكوة
Fol. 48*a*	الحج	Fol. 44*a*	الصوم
Fol. 78*a*	الطلاق	Fol. 64*a*	النكاح
Fol. 117*b*	الايمان	Fol. 110*b*	العتاق
Fol. 139*a*	السرقة	Fol. 128*b*	الحدود
Fol. 158*a*	البيوع	Fol. 144*a*	السير
Fol. 195*b*	الحوالة	Fol. 190*a*	الكفالة
Fol. 197*b*	القضاء	Fol. 196*a*	الضمان
Fol. 217*a*	الدعوى	Fol. 212*a*	الوكالة
Fol. 219*b*	الصلح	Fol. 218*a*	الاقرار
Fol. 224*a*	الوديعة	Fol. 220*b*	المضاربة
Fol. 226*b*	الهبة	Fol. 225*b*	العارية
Fol. 236*b*	المكاتب	Fol. 228*b*	الاجارات
Fol. 246*a*	الشفعة	Fol. 243*b*	الماذون
Fol. 247*a*	الخراج	Fol. 246*a*	المزارعة
Fol. 248*b*	الكراهية	Fol. 248*a*	الذبايح
Fol. 255*b*	الاشربة	Fol. 255*a*	العتق
Fol. 257*a*	الرهن	Fol. 256*b*	الصيد
Fol. 282*a*	الوصايا	Fol. 261*a*	الجنايات

End:

وذلك لن يعمّ النفير لان المقصود ههنا لا يحصل ببعضهم فيصير من فروض الاعيان٬

For other copies see Paris 821–2; Leiden IV, p. 104; Berlin 4437; Cairo III 32.

The original unedited, and much smaller, work is printed on the margins of Abū Yūsuf's *Kitāb al-Kharāj*, Būlāq 1302; also lithographed Delhi 1291/1874 (cf. Āṣafīyah, p. 1080).

Ḥ. Kh. II 557.

1513

4114. Foll. 83; $10\frac{1}{4} \times 8\frac{1}{4}$ in.; ll. 25; small neat though cursive naskhī; rubrications; worm-eaten; 15th century (date 805?).

[Purchased 3 April 1925]

كتاب أحكام الاوقاف

Kitāb Aḥkām al-auqāf.

(Also called *Aḥkām al-waqf*.)

A work on the laws governing mortmain and property devoted to pious objects, by Hilāl b. Yaḥyā b. Muslim al-Baṣrī (d. 245/859; cf. Ibn Quṭlūbugha 246; Brockelmann I 173). Neither title nor author's name appears in the text.

Beginning:[1]

ما روى فى صدقه رسول الله عليه [*sic*] و سلم قال حدثنا ابو بكر بن عمر قال...قال قبل محيزتق على راس اثنين وثلاثين شهرا من مهاجر الخ

The work comprises 78 bābs, which are set out in a prefixed list of contents. In each chapter the principle involved is first stated as a ḥadīth and is followed by the author's own comments and additions introduced by قلت.

End:

ولم يحج الرجل ولم يغز حتى ارتد الدافع عن الاسلام ان ذلك مردود لا يجوز للرجل ان يفعله٬

For other copies see Āṣafīyah, p. 1070; Leiden IV, p. 105; Cairo III 116.

Not in Ḥ. Kh.

1514

3859. Foll. 190, ends defective; $7\frac{1}{2} \times 7\frac{3}{8}$ in.; ll. 20; fair naskhī, for the most part lacking points; rubrications; some margins covered with scribblings; 12th century.

[Purchased 1 November 1921]

شرح ادب القاضى

Sharḥ Adab al-qāḍī.

A commentary, incomplete, upon Aḥmad b. 'Umar al-Khaṣṣāf's *Adab al-qāḍī*, a

[1] Leiden IV, p. 105 (no. 1776) begins:

قال ابو حنيفة رضه اذا قال الرجل ارضى هذه صدقة و سمّى موضعا وحدودها الخ

manual (Ḥanafī) of decisions upon difficult questions of law for the use of qāḍīs (cf. Ḥ. Kh. I 220; Brockelmann I 173). The date of the manuscript itself (*c.* 550/1155) and the references in the work (foll. 148*a*, etc.) to Shams al-Āʼimmaḥ al-Sarakhsī (d. 483/1090) provide limits of date and make it probable that the present commentary is the work of Burhān al-Āʼimmaḥ ʻUmar b. ʻAbd al-ʻAzīz Ibn Māzah, known as al-Ḥusām al-Shahīd (d. 536/1141; cf. Ibn Quṭlūbughā 139; Brockelmann I 374). Of the 120 bābs in the original work the present manuscript contains the end of 24, 25–112 (complete) and the beginning of 113.

Beginning (of Bāb 25):

باب من قال تقبل البينه بعد السمين ذكر عن شريح قال السمين الفاجرة احق ان ترد من البينة العادلة الخ

The bābs are divided into a number of faṣls each containing several masʼalaḥs.

End (of Bāb 112):

وكان ذلك محمولا على انه لم يكن هناك احد رضع الولد ويعوم بمصالحه وهدا القادم لا يمنع الاقامه لانه كان يعذب٬

For other copies see Āṣafīyaḥ, p. 1088; Bankipore XIX (i), no. 1597; Cairo III, p. 72. Ḥ. Kh. I 220 f.

1515

4101. Foll. 322, the order after 113 being 115, 114, 117, 116, 118; $7\frac{5}{8} \times 5\frac{7}{8}$ in.; ll. 17; cursive, unpointed naskhī; rubrications; some marginal comments; worm-eaten in parts; date Shauwāl 579/1184 (foll. 119, 120 a much later addition).

[Purchased 3 April 1925]

A tractate upon Ḥanafī furūʻ, the questions dealt with being derived from old works of law and from current practice. Title and author's name are both lacking. The title القتاوى الصغرى on the title-page, which implies that the treatise is that of the same name by Ḥusām al-Dīn ʻUmar b. ʻAbd al-ʻAzīz Ibn Māzah al-Bukhārī (Ḥ. Kh. IV 359), is erroneous, for the manuscript appears to be an autograph, whereas Ibn Māzah died in 536/1141. The work opens with a section on the duties of the muftī and continues in the rest of the book with discussion upon intricate points of the law, arranged under the headings of a work of furūʻ.

Beginning:

الحمد لله رب العالمس والصلوه على رسوله محمد واله احمعس حمدا تقربا الى مرصاه الله.. ذكرب فى هدا الكاب من المسائل السى الخ

The work comprises the following kitābs (each with its bābs and faṣls):

Fol. 142*b*	الصوم	(2)	Fol. 2*a*	الصلوه	(1)
Fol. 200*b*	الحج	(4)	Fol. 176*a*	الزكوه	(3)
Fol. 300*a*	النفقات	(6)	Fol. 228*a*	النكاح	(5)

(The order of these kitābs in the early part of the Berlin MS (4814) of the *Fatāwī al-ṣughrā* is 1, 3, 2, 4 and 5, while 6 is the *kitāb al-ṭalāq*. The beginning corresponds to that given by Ḥ. Kh.)

End:

وادا قَبل يامره بالبيعه ويكون الحكم ما هو الحكم فى الوديعه عبد صغير او زمن اعتق اعتقه مولاه وجب على المعتِق بيعه المعتَق بحال ما٬

Colophon:

ووقع الفراغ من كتابته بيده [=بيده] بعد صلوه الطهر فى اليوم الثالث والعشرين من سوال من سهور سنه تسع وسبعين وخمسمائه٬

1516

Foll. 83, end defective; $10\frac{7}{8} \times 7$ in.; ll. 15; nastaʻlīq; rubrications; scattered marginal and interlinear comments; worm-eaten; 17th century.

[DELHI 704]

كتاب القدورى

Kitāb al-Qudūrī.

A famous popular compendium—frequently known as the *Mukhtaṣar al-Qudūrī*

—of Ḥanafī furū‘, by Abū 'l-Ḥusain Aḥmad b. Muḥammad al-Qudūrī al-Baghdādī (d. 428/1037; cf. Ibn Khallikān I 21; Ibn Quṭlūbughā, p. 5, no. 13; Flügel, p. 305; Brockelmann I 175 and Suppl.).

Beginning:

الحمد لله رب العلمين والعاقبت [sic] للمتقين . . .
قال الشيخ الامام ابو الحسن القدورى البغدادى
رحمة [sic] الله الاصل فى وجوب الصهارت [sic]
الخ

The contents are those usual in a work on furū‘.

End (as here extant):

قول ابيحنيفة وقالا بينهما كما بينا ولا يبا [sic]
الولاء ولا يوهب والله اعلم، كتاب الحساب

For other copies see Loth 202 (II) 203; Brit. Mus. 267 and Suppl. 274; Cambridge 1021, 1285; Rāmpūr, p. 248; Bankipore XIX (i), nos. 1600–1; Āṣafīyah, p. 1098; Berlin 4451–2. Printed Constantinople 1291/1874, 1319/1901 (with various commentaries); Kazan 1888; Lahore 1287/1870; Delhi 1305/1888, etc.

Ḥ. Kh. v 451.

1517

Foll. 2–170, beginning defective; $9 \times 5\frac{1}{4}$ in.; ll. 12; large ornamental naskhī, partially vocalised; first and last folios supplied in a different hand; rubrications; slightly worm-eaten; 17th century. [DELHI 705]

Kitāb al-Qudūrī.

Another copy of the same work.

1518

Foll. 181, defective both ends, lacunae after 7 and 55; $8\frac{3}{8} \times 4\frac{3}{4}$ in.; ll. 16; cursive naskhī; rubrications; copious marginal and interlinear comments; 16th century. [DELHI 706]

Kitāb al-Qudūrī.

Another copy, defective, of the same work.

1519

Foll. 113, end defective; $7\frac{3}{4} \times 5\frac{3}{8}$ in.; ll. 14; naskhī; foll. 41 f. and 56 in a different hand from the rest; rubrications; scattered marginal comments; damaged by fire; 13th century. [DELHI 707]

Kitāb al-Qudūrī.

Another copy of the same work, extending as far as the كتاب احياء الموات

1520

Foll. 227; $9\frac{7}{8} \times 6\frac{3}{8}$ in.; ll. 17; naskhī; rubrications; a few marginal comments; margins ruled; some folios injured by insects and damp; 18th century. [DELHI 590]

فاتح القدورى

Fātiḥ al-Qudūrī.

A commentary by an author unnamed on the مسائل القدورى, i.e., apparently, the well-known *Mukhtaṣar*, the compendium of Ḥanafī furū‘ by al-Qudūrī. At the end of the work the compiler gives a list of his sources, which include

الهداية : الكافى : شرح الوقاية : رمز الحقائق :
ابن الملك المفاتيح : حاشية اخى يعقوب پاشه :
الاختيار : الايضاح : شرح كنز الدقايق : المختلف :
المصفى : توجيه المختار : تحفة الملوك : خواهرزاده :
المستصفى : الفصول العمادى [sic]

Beginning:

الحمد لِلّٰهِ الذى الهم مسايل القدورى على فهم
ذوى الافهام [و] العقول والصلوة على زمرة الا[نبياء]
والرسل خصوصًا على سيدنا المصطفى الخ

The kitābs comprised in the work are those of the *Mukhtaṣar*, with some slight variations.

End:

واختم الكتاب بالدعاء الماثور عن النبى عليه
السلام . . انى اسئلك اثبات على الامر واسئلك لسانا

صادقًا واسئلك من خير ما تعلم.. واستغفرك لما تعلم
انكانت علام العيوب حبيبى الله ونعم الوكيل الخ

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1521

Foll. 394, beginning defective, uncompleted and with a lacuna at 393*b*; $10\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 23; well-written naskhī (foll. 392*b*, 393 in nasta'līq); rubrications; worm-eaten; 17th century. [DELHI 721]

جامع المضمرات والمشكلات

Jāmi' al-muḍmarāt wa'l-mushkilāt.

(Also called simply *al-Muḍmarāt.*)

The latter part, containing the kitābs from *nikāḥ* to *farā'iḍ*, of a commentary upon Qudūrī's *Mukhtaṣar*, by Yūsuf b. 'Umar b. Yūsuf al-Ṣūfī al-Kādūrī (d. *c.* 800/1397; cf. Brockelmann I 175, where he is called "Qādūrī", and Suppl. p. 296, no. 9), who is called "Al-Kādhūrī" in Rāmpūr, p. 183, no. 127, and was known as the "grandson of Shaikh 'Umar al-Bazzāz".

Beginning (of first complete kitāb):

كتاب النكاح م النكاح يذكر ويراد به العقد
ويراد به الوطى الحلال لانه للوطى الخ

The passages of the original text are introduced by قوله and the kitābs of the work, set out in a prefixed table, follow those of the original.

End:

رجل مات وترك اما واربع بنات وخمس اخوات
لاب وامراتين يصح المسئلة من ماسين واربعين
سهما مسئلة لو سئلت عن رجل مات وترك عما..

For other copies see Rāmpūr, p. 183, no. 127; Āṣafīyah, p. 1106; Leipzig 356.
Ḥ. Kh. v 454 f.

1522

4121. Foll. 1–180; $9\frac{1}{2} \times 7$ in.; ll. 32; rather cursive naskhī; rubrications; some injury from damp; date 874/1469–70; copyist, Muhammad b. (?) Ubaiy b. Yaḥyā al-Sikandarī, a resident of Mecca. [Purchased 3 April 1925]

Jāmi' al-muḍmarāt wa'l-mushkilāt.

Another copy of the third and fourth parts—containing the kitābs from *nikāḥ* to *farā'iḍ*—of Yūsuf b. 'Umar al-Kādūrī's commentary of the *Mukhtaṣar* of Qudūrī.

1523

Foll. 269, ends defective; lacuna after fol. 2; $10\frac{5}{8} \times 7\frac{1}{4}$ in.; ll. 41; small, closely-written naskhī; rubrications; slightly worm-eaten; some injury from damp; date (?) 845/1441–2 (cf. fol. 60*a*). [DELHI 726]

المبسوط

al-Mabsūṭ.

Part of a work on Ḥanafī furū' by Shams al-Ā'immah Abū Bakr Muḥammad b. Abī Sahl (Aḥmad) al-Sarakhsī (d. 483/1090; cf. Ibn Quṭlūbughā 157; Flügel, *Classen*, pp. 275 and 303; Brockelmann I 373; other dates are also given; see, for references, Brit. Mus. Suppl. p. 183*a*). The work was originally composed as a commentary on Abū 'l-Faḍl Muḥammad al-Marwazī's *Kāfī*—thus Ḥ. Kh. (v 22), who also declares that the author completed the work whilst imprisoned at Ūzjand (v 363). The present manuscript contains the end of part iv of the work (foll. 1–60), parts v–vii (foll. 61–203) and a portion of the remainder.

Beginning (first complete bāb):

باب اليمين فى العتق قال رجل تزوج امة ثم
قال لها اذا مات مولاك فانت طالق الخ

The kitābs contained in this portion of the work are:

Fol. 2*a*	الحدود	Fol. 1*a*	(الايمان) fragmentary
Fol. 40*b*	السير	Fol. 23*b*	السرقة
Fol. 91*a*	اللقطة	Fol. 88*a*	اللقيط
Fol. 98*b*	المفقود	Fol. 94*b*	الاباق
Fol. 116*a*	الوديعة	Fol. 102*a*	الغصب
Fol. 125*b*	الشركة	Fol. 121*b*	العارية

Fol. 141*a* الصيد	Fol. 149*a* الذبايح
Fol. 154*b* الوقف	Fol. 159*b* الهبة
Fol. 174*a* البيوع	Fol. 244*b* الصرف

End (as here extant):

فى ثمن الثوب فكذلك اذا قبض البعض فى المجلس دون البعض والله اعلم بالصواب، باب الشفعة،

For other copies see Loth 204 (part); Brit. Mus. Suppl. 276–7; Rāmpūr, p. 245, no. 505 (part iv only); Būhār II, no. 151; Cairo III, p. 108.
Ḥ. Kh. v 363.

1524

Foll. 141; $8\frac{1}{4} \times 4\frac{1}{2}$ in.; ll. 15; naskhī, foll. 130–7 a later addition in nasta'līq; rubrications; margins ruled; scattered marginal comments in Persian; 17th century. [DELHI 1760]

شرعة الاسلام

Shir'aḥ al-Islām.

(Known also as *Sharī'aḥ al-Islām.*)

A collection of rules of belief and conduct in everyday life, derived from the sunnaḥ of the Prophet by Muḥammad b. Abī Bakr, Imām-zādah (d. 573/1177; cf. Ḥ. Kh. IV 42; Brockelmann I 375).

Beginning:

الحمد لله الذى دلنا على معرفته بالشواهد والاعلام الخ

The work comprises the following sections:

(1) فى التحريض على اتباع سنة سيد المرسلين Fol. 2*b*
(2) فيما ثبت بالسنة من عقائد الدين Fol. 4*a*
(3) فى الاخلاص Fol. 8*b*
(4) فى فضل العلم Fol. 9*b*
(5) فى فضائل القران Fol. 16*a*
(6) فمن سنة العراءة Fol. 16*b*
(7) وما يستحب رعيته فى قراءة القران الخ Fol. 19*b*
(8) فى آداب كتابة المصحف Fol. 21*b*
(9) فى تفضيل سنن الطهارة Fol. 23*a*
(10) فى سنن الغسل Fol. 25*a*
(11) فى تفضيل سنن الصلوة Fol. 25*b*
(12) فى الآذان Fol. 26*a*
(13) فى بناء المسجد Fol. 26*b*
(14) فى الخروج الى المسجد Fol. 27*a*
(15) فى ترغيب الجماعة Fol. 28*a*
(16) ويزرّ قميصه Fol. 28*b*
(17) فى تعديل اركان الصلوة Fol. 29*a*
(18) فى مواظبة النفل Fol. 30*b*
(19) فى تفضيل يوم الجمعة Fol. 31*b*
(20) فى احكام العيدين Fol. 32*b*
(21) فى سنن الاستسقاء Fol. 33*a*
(22) فى سنن الذكر Fol. 34*b*
(23) الصلوة على سيد الخليفة Fol. 34*b*
(24) سنة الاسلام الاستغفار Fol. 35*a*
(25) فى سنن الدعاء Fol. 35*a*
(26) فى سنن الزكوة Fol. 37*a*
(27) فى فضايل الصيام Fol. 40*a*
(28) ومن وظائف الاسلام حج البيت Fol. 42*b*
(29) فى سنن الاضحية Fol. 45*a*
(30) فى طلب الحلال Fol. 45*b*
(31) فى فرض الاكل Fol. 49*b*
(32) فى فضائل بعض الاطعمة Fol. 55*a*
(33) فى سنن الشراب Fol. 58*a*
(34) فى سنن اللبس Fol. 59*a*
(35) فى سنن المسكن والبناء Fol. 64*a*
(36) فى سنن المشى Fol. 65*b*
(37) فى سنن الكلام الخ Fol. 67*b*
(38) فى ان يكون الفراش خشنا Fol. 74*b*
(39) [فى سنن السفر] Fol. 78*a*
(40) فى اذاب الصحبة Fol. 82*b*
(41) فى سنن المواخاة Fol. 86*b*
(42) فى سنن المجالسة Fol. 89*b*
(43) فى طلب الاستخارة Fol. 91*b*

Fol. 93*b*	(44) فى ضيافة الاخوان الخ
Fol. 96*b*	(45) فى حقوق الجار
Fol. 97*b*	(46) فى سنن النكاح
Fol. 110*b*	(47) فى سنن شتى
Fol. 111*a*	(48) فى حقوق الوالدين
Fol. 112*b*	(49) فى حقوق ذوى الارحام
Fol. 113*b*	(50) فى حقوق المماليك
Fol. 115*a*	(51) فى حقوق سائر الخلائق
Fol. 118*a*	(52) ويرحم كل شى من البهائم الخ
Fol. 118*b*	(53) فى سنن الامر بالمعروف
Fol. 118*b*	(54) فى حقوق القضاء الخ
Fol. 121*b*	(55) فى سنن الجهاد
Fol. 127*b*	(56) فى سنن المومن المبتلى
Fol. 132*a*	(57) فى سنن العيادة

End:

وقال صلى الله تعالى عليه وآله وصحبه وسلم لا تسبوا الاموات فتوذوا به الاحياء'

For other copies see Bodl. II 82; Āṣafīyah, p. 1094; Rāmpūr, p. 214, no. 311; Berlin 1730–33; Petersburg 44; Asiatic Museum 109.

Ḥ. Kh. IV 42.

1525

Foll. 333, an extra folio numbered 230 comes between 232 and 233; $8\frac{1}{2}\times6\frac{3}{8}$ in.; ll. 21; clear naskhī; rubrications; passages of original text overlined; scattered marginal comments; date 1135/1723; copyist, Ismā'īl. [DELHI 1756]

أسرار الأحكام

Asrār al-aḥkām.

A commentary, completed in 1081/1670–1, by Muḥammad Ya'qūb al-Banbānī, on the *Shir'aḥ al-Islām* of Muḥammad b. Abī Bakr (known as "Imam-zādah"), for which see no. 1524.

Beginning:

الحمد لله الذى رفع اعلام شرعة الاسلام فكشف لمن اراد التسبل اليه الخ

The commentary comprises, with some small differences, the faṣls of the original text.

End:

لا تسبوا الاموات فتوذوا به الاحياء منه اقارب الاموات واحبائه هذا ما ذكره الشيخ المؤلف والله سبحانه اعلم الخ

For other copies see Rāmpūr, p. 164, no. 16; Bankipore XIX (i), no. 1621.

Not noted in Ḥ. Kh.

1526

Foll. 393, original fol. 2 missing; $12\frac{1}{8}\times8\frac{1}{4}$ in.; ll. 21; cursive (Indian) naskhī; rubrications; passages of original text overlined; worm-eaten; date 1079/1668–9. [DELHI 1759]

مفاتيح الجنان ومصابيح الجنان

Mafātīḥ al-jinān wa-maṣābīḥ al-janān.

Another commentary, by Ya'qūb b. 'Alī (d. 931/1524; cf. Ḥ. Kh. IV 42 and VI 1; Brockelmann I 375, 19) on the *Shir'aḥ al-Islām* of Muḥammad b. Abī Bakr, Imām-zādah. A list of the works used by the author is given at the end of the text.

Beginning:

حمدًا لمن على عباده نعمة الاسلام وجعله شرعة الخ

The work comprises the same chapters as the original.

End:

شرح شافيه للمولى الفاضل المعروف بجاربردى اكرم الله تعالى مثويهم وجعل الجنّة ماويهم مع كافة المومنين اجمعين الخ

For other copies see Loth 209; Brit. Mus. Suppl. no. 178; Rāmpūr, p. 252, nos. 561–2; Bankipore XIX (i), no. 1620; Berlin 1374–5; Paris 1248–9.

Ḥ. Kh. VI 1, IV 42.

1527

Foll. 113; $6\frac{7}{8} \times 5$ in.; ll. 15; good naskhī; rubrications; numerous words overlined red; copious marginal comments in middle foll.; some injury from damp and insects; date 903/1497–8. [DELHI 682]

المختار للفتوى

al-Mukhtār li 'l-fatwā.

A compendious treatise on Ḥanafī furū', by Maḥmūd b. Maudūd b. al-Baldajī al-Mauṣilī (d. 683/1284; cf. Ibn Quṭlūbughā 88; Flügel, *Classen*, p. 326; Brockelmann I 382; Bankipore XIX (i), p. 167 f.). The divergent opinions of authorities other than Abū Ḥanīfah are quoted.

Beginning:

الحمدُ للّهِ على جزيل نعمايه احمده على جليل ...على جميل بَلايهِ الخ

The treatise contains the usual kitābs (each with several bābs) of a work on furū'.

End:

ومن صالح من الورثة او الغُرمَا على شى مِن التركة...كان لم يَكُنْ ثم اقسم الباقى على سهام الباقين' والله تعالى اعلم الخ

For other copies see Brit. Mus. Suppl. 282–3; Bankipore XIX (i), no. 1684; Berlin 4565–6. For a commentary on the work by its author see Loth 238.
Ḥ. Kh. V 436.

1528

Foll. 211; $12 \times 7\frac{3}{8}$ in.; ll. 14 and 12; nasta'līq; rubrications; a number of passages overlined red; considerable injury from damp; date 1241/1825–6. [DELHI 671]

الهداية

al-Hidāyah.

The first half of a commentary (*mamzūj*) by 'Alī b. Abī Bakr b. 'Abd al-Jalīl al-Farghānī al-Marghinānī (d. 593/1197; cf. Ibn Quṭlūbughā 124; Ḥ. Kh. VI 479; Brockelmann I 376; Bankipore XIX (i), pp. 131 f.) on his own compendium of Ḥanafī furū', *Bidāyah al-mubtadī*.

Beginning:

الحمد لله الذى اعلى معالم العلم واعلامه واظهر شعاير الشرع الخ

The present manuscript comprises the following kitābs:

Fol. 2*a*	الطهارات	Fol. 27*a*	الصلوة
Fol. 98*b*	الزكوة	Fol. 120*a*	الصوم
Fol. 139*b*	الحج		

The scribe's colophon states that he has included the kitābs from *nikāḥ* to *waqf* in another volume.

End:

والاولى ان يحللها بغير المجامعة تعظيما لامر الحج فقط

For other copies see Loth 211–17; Brit. Mus. 196–8; Bankipore XIX (i), nos. 1629–33; Āṣafīyah, p. 1110; Berlin 4488–9. Printed Calcutta 1234. Translated (from a Persian version) by C. Hamilton, London 1791; 2nd edition by C. Grady, London 1870.
Ḥ. Kh. VI 479.

1529

Foll. 180 (in two parts, 1–74, 76–180), 75 blank and lacuna between 178 and 179; $13\frac{5}{8} \times 8\frac{1}{4}$ in.; ll. 22; nasta'līq; rubrications; margins ruled; each part has a neatly executed and coloured 'unwān; 18th century. [DELHI 747]

al-Hidāyah.

Another copy of part of the work by 'Alī b. Abī Bakr al-Farghānī al-Marghinānī. It contains the kitābs from *ṭahārah* to *waqf*.

1530

Foll. 352, beginning defective; $11\frac{5}{8} \times 7\frac{3}{8}$ in.; ll. 17; Persian naskhī; rubrications; margins ruled; 18th century. [DELHI 748]

al-Hidāyaḥ.

Another copy of part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* (defective) to *khunthā*.

1531

Foll. 326; 12½ × 6¼ in.; ll. 17; naskhī; rubrications; margins ruled; scattered marginal and interlinear comments; 19th century. [DELHI 749]

al-Hidāyaḥ.

Another copy of the first part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahāraḥ* to *waqf*.

1532

Foll. 227; 10⅛ × 7 in.; ll. 21–22; small naskhī, with additions in a larger hand; rubrications; copious marginal and interlinear comments; 19th century. [DELHI 750]

al-Hidāyaḥ.

Another copy of a part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *khunthā*.

1533

Foll. 212; 12¼ × 8 in.; ll. 19; neatly-written nasta'līq; rubrications; scattered marginal and interlinear comments; date 1235/1820. [DELHI 751]

al-Hidāyaḥ.

Another copy of the earlier part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahāraḥ* to *waqf*. A table of contents is prefixed.

1534

Foll. 401; 11 × 6⅝ in.; ll. 17; Persian naskhī (some folios in a larger hand than the rest); rubrications; margins ruled; copious marginal and interlinear comments; date 1080/1669. [DELHI 752]

al-Hidāyaḥ.

Another copy of the latter part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *khunthā*. A table of contents is prefixed.

1535

Two vols., foll. 93 and 134 respectively; 12½ × 8⅝ in.; ll. 21; naskhī; rubrications; scattered marginal comments; 19th century. [DELHI 753 i, ii]

al-Hidāyaḥ.

Another copy of the early portion of the work by 'Alī b. Abī Bakr al-Farghānī, containing (i) the kitābs from *ṭahāraḥ* to *ḥajj* and (ii) those from *nikāḥ* to *waqf*.

1536

Foll. 397; 10⅛ × 7⅛ in.; ll. 17; coarse (Indian) nasta'līq; rubrications; copious marginal comments; 19th century. [DELHI 754]

al-Hidāyaḥ.

Another copy of the latter part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *buyū'* to *khunthā*.

1537

Foll. 265, end defective; 10⅜ × 6¼ in.; ll. 17; Indian nasta'līq in more than one hand; rubrications (many omitted); scattered marginal and interlinear comments; worm-eaten; 18th century, but many later sections included. [DELHI 755]

al-Hidāyaḥ.

Another copy of the latter part of the work by 'Alī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahāraḥ* to *aimān*.

1538

Foll. 144; 11⅝ × 8¼ in.; ll. 26; inelegant naskhī; rubrications; frequent marginal and interlinear comments; 19th century. [DELHI 756]

al-Hidāyaḥ.

Another copy of the earlier part of the work by ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahāraḥ* to *waqf*.

1539

Foll. 1+216, table of contents wrongly inserted after fol. 1, foll. 1 *bis* and 7 to be transposed, lacuna after 32; $12\frac{1}{4} \times 8\frac{1}{4}$ in.; ll. 19 and 14; small, cursive nastaʻlīq changing to inelegant naskhī; numerous marginal and interlinear comments; 18th century. [DELHI 757]

al-Hidāyaḥ.

Another copy of the earlier portion of the work by ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahāraḥ* to *waqf*.

1540

Foll. 258; $8\frac{1}{8} \times 7\frac{3}{4}$ in.; ll. 15; spidery nastaʻlīq; rubrications; copious marginal and interlinear comments; date 1101/1690. [DELHI 758]

al-Hidāyaḥ.

Another copy of the earlier portion of the work by ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahāraḥ* to *waqf*.

1541

Foll. 309, end defective; $12\frac{3}{4} \times 6\frac{5}{8}$ in.; ll. 15; large nastaʻlīq; rubrications; numerous marginal and interlinear comments; 18th century. [DELHI 759]

al-Hidāyaḥ.

Another copy of part of the work of ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *buyūʻ* to *ghaṣb*.

1542

Foll. 155, end defective; $12 \times 7\frac{3}{4}$ in.; ll. 14; nastaʻlīq; rubrications; 19th century. [DELHI 760]

al-Hidāyaḥ.

Another copy of part of the work by ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *buyūʻ* to *iqrār*.

1543

Foll. 216; $10\frac{7}{8} \times 7\frac{7}{8}$ in.; ll. 13; cursive Indian naskhī; rubrications; marginal comments, copious on some folios; date 1208/1793–4. [DELHI 761]

al-Hidāyaḥ.

Another copy of part of the work by ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *baiʻ* to *ghaṣb*.

1544

Foll. 271, ends defective—a copy made up of parts from a number of others; $12\frac{1}{4} \times 8\frac{1}{8}$ in.; ll. 11 and 19; naskhī in a variety of hands; rubrications; later margins ruled; 19th century. [DELHI 762]

al-Hidāyaḥ.

Another copy of the earlier portion of the work by ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *zakāḥ* to *luqṭaḥ*.

1545

Foll. 111, end defective, first folio injured; $11\frac{3}{8} \times 7$ in.; ll. 23; naskhī; rubrications; damaged by insects and damp; 14th century. [DELHI 763]

al-Hidāyaḥ.

Another copy of the earlier portion of the work by ʻAlī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahāraḥ* to *ḥajj*.

1546

Foll. 105; $10\frac{7}{8} \times 7$ in.; ll. 18; naskhī; rubrications; copious marginal and interlinear comments; 18th century. [DELHI 764]

al-Hidāyaḥ.

Another copy of the earlier portion of the work by ‘Alī b. Abī Bakr al-Farghānī, containing the kitābs from *ṭahārah* to *ḥajj*.

1547

Foll. 367, ends defective; $10\frac{5}{8} \times 6\frac{3}{4}$ in.; ll. 20 and 21; angular nasta‘līq; earlier and later folios in a variety of naskhī hands; rubrications; copious marginal comments; worm-eaten; 18th century. [Delhi 766]

al-Hidāyaḥ.

Another copy of the latter part of the work by ‘Alī b. Abī Bakr al-Farghānī al-Marghinānī, containing the kitābs from *buyū‘* to *khunthā*.

1548

3864. Foll. 326, beginning defective; $9\frac{1}{8} \times 6\frac{1}{4}$ in.; ll. 19; fair naskhī, the first 48 folios in a much later hand than the rest; rubrications; copious marginal comments; date 723/1323 (first 48 folios probably 18th century). [Purchased 1 November 1921]

al-Hidāyaḥ.

Another copy of part of the work by Burhān al-Dīn al-Marghinānī, containing the kitābs from *ṭahārah* to *waqf*. The introduction is lacking.

1549

Foll. 299 (foll. 119 and 127 are blank and mark lacunae); $10 \times 6\frac{1}{8}$ in.; ll. 21; small clear naskhī; rubrications; parts worm-eaten and last folios damaged by damp; date 1066/1656. [Delhi 524]

حاشية على الهداية

Ḥashiyaḥ ‘alā al-Hidāyaḥ.

Glosses on the *Hidāyaḥ*. According to the colophon the work is by Ḥamīd al-Dīn al-Ḍarīr, seeming to indicate Ḥamīd al-Dīn ‘Alī ibn Muḥammad al-Ḍarīr al-Bukhārī who died in 666/1268 (Ibn Quṭlūbughā, no. 136) or the following year (Ḥ. Kh. vi 481) and was one of the earliest commentators of the *Hidāyaḥ*. His work, according to Ḥ. Kh., was in two parts and called *al-Fawā’id*, but of this the present work contains no indication.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين والصلوة
على محمد واله السابقين الطاهرين اجمعين‘

Then follow without any other preface the kitābs of a work of furū‘, the passages of the *Hidāyaḥ* being introduced throughout by قوله.

End:

واقوى الحالتين صغر الورثة واقوى الوصيين وصى
الاب والجد واصعف الحالتين كبر الورثة‘

No other copies appear to be recorded. Ḥ. Kh. vi 481 (?).

1550

Foll. 464, defective at both ends; $8\frac{3}{4} \times 5\frac{3}{4}$ in.; ll. 19; sprawling naskhī; rubrications; scattered marginal comments; injured by damp; 17th century. [Delhi 634]

[فتح القدير]

[Fatḥ al-qadīr.]

Part of a commentary upon the *Hidāyaḥ*. Title and author’s name are both lacking, but the label on the cover and a note on fol. 1 declare it to be the *Fatḥ al-qadīr*, and this would appear to be correct. The author is Kamāl al-Dīn Muḥammad b. ‘Abd al-Wāḥid al-Sīwāsī (d. 861/1457; cf. Ḥ. Kh. iv 374; Ibn Quṭlūbughā, p. 75; Brockelmann i 377, no. 10 and ii 225).

Beginning (as here extant):

ان يتعس لما يقع به المواحبة بها الا ترى ان
اللحم مشتق من الالتحام الخ

The passages of the original text are introduced by قوله, the first (fol. 4*a*) being:

اتموا اعلم ان حمل الصيام على نفس الامساك
متعذر غاية ما يمكن الخ

The work begins with the *kitāb al-ṭahārah* and contains also the following kitābs, each with several bābs:

Fol. 329*a* [باب] الزكوة	Fol. 109*b* الصلوة
Fol. 382*b* فروض الحج	Fol. 355*b* الصوم
	Fol. 464*b* النكاح

End (last complete section):

كتاب النكاح النكاح فى اللغة الضم يقال انكحها القري [?] . . . ثمر . . . الوطى لوجود الضم فيه الخ

For other copies see Bankipore XIX (i), nos. 1643–9; Rāmpūr 421–5; Āṣafīyah, p. 1096; As. Soc. Bengal (1904), p. 17; Paris 850; Cairo III, p. 94. Lithographed with the *Hidāyah*, Lucknow 1875.
Ḥ. Kh. IV 374.

1551

Foll. 147, end defective; $12\frac{3}{4} \times 8\frac{1}{4}$ in.; ll. 21; nasta'līq; rubrications; 19th century. [DELHI 635]

[Fatḥ al-qadīr.]

The first part of the *kitāb al-buyū'* from a commentary on a work upon furū', which, according to a statement on the fly-leaf, is Ibn al-Humām's *Fatḥ al-qadīr*, for which see no. 1550. This identification appears to be correct. The plan of the work is that general statements are followed as a rule by practical instances headed فرع or من الفروع.

Beginning:

كتاب البيوع عرف ان مشروعات الشارع منقسمة الى حقوق الله تعالى خالصة وحقوق العباد الخ

Passages of the original text, the *Hidāyah*, are introduced by قوله.
The bābs comprised in this portion of the work are as follows:

Fol. 36*a* خيار الروية	Fol. 21*b* خيار الشرط
Fol. 60*b* البيع الفاسد	Fol. 42*a* خيار العيب
Fol. 92*b* المرابحة الخ	Fol. 89*b* الاقالة
Fol. 116*a* الحقوق	Fol. 103*a* الربا
Fol. 117*a* الاستحقاق	
(Fol. 120*a* فصل فى بيع الفضولى)	

End (as here extant):

وذكر فخر الاسلام وغيره ان قولهما قياسٌ وقول ابى يوسف هو. . .

1552

Foll. 546, end defective; $10\frac{1}{2} \times 5\frac{3}{4}$ in.; ll. 21; clear but rather ornamental naskhī; first folio in nasta'līq; passages of original text over-lined; worm-eaten; 17th century. [DELHI 513]

جامع الرموز
Jāmi' al-rumūz.

A commentary (*mamzūj*) on the *Mukhtaṣar al-Wiqāyah* of 'Ubaid Allāh ibn Mas'ūd ibn Tāj al-Sharī'ah (referred to in the preface of the present work as ذو التنقيح والتوضيح). The author is Shams al-Dīn al-Khurāsānī al-Quhistānī, who completed his work after $2\frac{1}{2}$ years' labour in 941/1534–5 and whose death-date is variously given as 962 or 950 (cf. Ḥ. Kh. VI 374; Bankipore XIX (i), p. 157; Brockelmann I 377).

Beginning:

الحمد لله الذى فضلنا بتعليم اصول مبسوط الجامع الكبير من الاحكام الخ

Few chapter-headings are given.

End (as here extant):

والثانية خيانة سرقة وعن الحسن لا يقدر الوصى ان يقدر ولو كان. . .

For other copies see Loth 237; Bankipore XIX (i), no. 1672; Rāmpūr, p. 181; Būhār II 158; Āṣafīyah, p. 1080. Printed (ed. W. Nassau Lees) Calcutta 1858, Constantinople 1289, Kazan 1890.
Ḥ. Kh. VI 374.

1553

Foll. 439; $10\frac{1}{2} \times 6\frac{5}{8}$ in.; ll. 22; nasta'līq but with numerous folios in naskhī; rubrications; some marginal comments; paper poor and badly worm-eaten; 18th century. [DELHI 514]

Jāmi‘ al-rumūz.

Another copy of the work by Shams al-Dīn Muḥammad al-Khurāsānī. In the present manuscript the end and the author's colophon are given, as follows:

وهذا اوان فراغى بحمد الله تعالى على تواتر نعماء كثيرة عن قبض ما هو العمل لغفران سيات الفقيرة [?] يوم التروية لسنة احدى واربعين وتسع مائة من الهجرة النبوية على صاحبها افضل السلام والتحية الخ

1554

Foll. 221, ends defective; $9\frac{1}{4} \times 6\frac{3}{4}$ in.; ll. 21; coarse (Indian) naskhī; rubrications; passages of original text in red; worm-eaten; earlier folios damaged; 18th century. [DELHI 765]

[شرح الهداية]

[Sharḥ al-Hidāyah.]

A commentary upon part of al-Farghānī's *Hidāyah*, covering the kitābs from *bai‘* to *adab al-qāḍī*. Title and author's name are both lacking.

Beginning (of *kitāb al-bai‘*):

البيع ينعقد يحصل او يلزم بالايجاب هو عبارة عما يتقدم من احد العاقدين الخ

End (as here extant):

فهذه ايضا عما فيه من الماجة اليه عن ابن عمر رضى الله عنهما انه كان اذا سافر استصحب رجلا سمى الادب فقيل له فى ذلك...

Ḥ. Kh. (?).

1555

Foll. 152 (new number 137 is also numbered 138); $10 \times 5\frac{7}{8}$ in.; ll. 20; naskhī; rubrications; some folios damaged by insects; 18th century. [DELHI 528]

A fragmentary ḥāshiyah dealing with a portion of the *kitāb al-ṭalāq* of a work on furū‘, probably the *Hidāyah*. The author's name does not appear.

Beginning (of the first complete paragraph):

قوله اولى ان يصلح عوضا لغير المتقوم وهو البضع حال الخروج بخلافه حاله الدخول فانه متقوم وعن هذا جاز تزويج الاب ابنه الصغير الخ

The passages of the original text are introduced by قوله. The chapter-headings marked are the following:

Fol. 11*b*	باب الظهار	Fol. 23*b*	باب اللعان
Fol. 33*a*	باب العنين وغيره		
Fol. 36*b*	باب العدة	Fol. 55*b*	باب ثبوت الشب
Fol. 67*a*	باب النفقة	Fol. 88*b*	كتاب العتاق
Fol. 100*b*	باب العبد يعتق بعضه		
Fol. 114*a*	باب عتق احد العبدين		
Fol. 124*b*	باب الحلف بالعتق		
Fol. 128*a*	باب العتق على جعل		
Fol. 134*b*	باب التدبير		

End (i.e. the last complete paragraph):

قوله ويرث الابن من كل منهما ميراث ابن كامل لانه له بميراثه كله حيث ادعى انه ابنه الخ

1556

Foll. 286 in two parts, 1–179, 180–286—Arabic foliation, 38–234, 236–442; $11\frac{5}{8} \times 8\frac{1}{2}$ in.; ll. 26; naskhī; rubrications; margins ruled; second part has an indifferently coloured ‘unwān; 17th century. [DELHI 529]

Portion of a commentary, lacking beginning and end, on the first two parts of a work on furū‘, probably the *Hidāyah*. The author's name does not appear. This is not the same work as is contained in no. 1555.

Beginning (of the first complete section):

قوله فلا معنى لاشتراط غيره كاستعمال القُسط والشث ونحوه على ما شرط الشافعى مع زعما منه ان الترتيب الخ

Passages of the original text are introduced by قوله, objections by the formula

فان قلت and the answers by اجيب, while many chapters are ended with والله اعلم. The following are the kitābs comprised in the book:

Fol. 1 (defective at beginning) الطهارة

Fol. 36*b* الصلوة	Fol. 140*b* الحج
Fol. 181*b* النكاح	Fol. 277*b* الحدود

End:

قوله ومن ادى امراة اى امراه احسمه اذ لو فعل هذا باخته او بزوجته بنكاح صحيح او فاسد لا يحد الخ

1557

Foll. 327—lacks beginning as far as original fol. 62 except fol. 55; $11\frac{3}{8} \times 8\frac{1}{8}$ in.; ll. 25; written in a variety of hands, naskhī and nasta'līq; rubrications almost entirely lacking; date 1180/1766–7. [DELHI 530]

Part of a commentary on a work on furū', probably the *Hidāyah*, not identical with that contained in no. 1555. The author's name does not appear.

Beginning (as here extant):

فلانه صلى الله عليه وسلم وآله واصحابه اجمعين سمى الرطب تمرا جا من احدى رطبا فقال او كل تمر خير هكذا او بيع التمر بمثله جائز الخ

The following chapter-headings appear:

Fol. 74*a* باب الاختلاف فى الشهادة

Fol. 77*a* باب الشهادة على الشهادة

Fol. 79*a* كتاب الرجوع من الشهادة

End:

ويويده ان الرجل اذا لم يكن معه الا ثوب نجس يتعيش...يجوز بالتحرى حالة الاشتباه اولى' والله اعلم بالصواب'

1558

Foll. 424, beginning and end defective; $10\frac{1}{2} \times 7\frac{1}{8}$ in.; ll. 35; small regular naskhī; rubrications; passages of original text overlined; much damaged by insects and damp; 16th century. [DELHI 615]

A commentary—title and author's name both lacking—upon a work on furū', apparently the *Hidāyah*, as indicated by the title-page and the order of the contents. The comments are frequently of a trivial nature.

Beginning (of the first complete section, fol. 9*a*):

باب ما يجوز للمكاتب ان يفعل...لما بين احكام الكتبة بنوعها شرع فى بيان ما يجوز للمكاتب ان يفعله وما لا يجوز الخ

The following kitābs are comprised in the work:

Fol. 27*b* الولايه [?]	Fol. 36*b* الاكراه
Fol. 45*b* الحجر	Fol. 58*a* الماذون
Fol. 75*b* الشفعة	Fol. 107*b* القسمة
Fol. 126*b* المزارعة	Fol. 136*a* المساقاة
Fol. 139*b* الذبايح	Fol. 162*b* الاضحية
Fol. 178*a* الكراهية	Fol. 266*a* الصيد
Fol. 281*a* الرهن	Fol. 312*a* الجنايات
Fol. 333*a* الديات	

The last kitāb is on وصايا but lacks the heading.

End (last complete section extant, fol. 419*a*):

فى بيان احكام الخنثى اى هذا فصل فى بيان احكام الخنثى قال الاكمل...الفصل انما يذكر لقطع شى [*sic*] من شى الخ

No other copies appear to be recorded. Ḥ. Kh. ?

1559

Foll. 4; $9\frac{1}{2} \times 6\frac{1}{4}$ in.; ll. 13; inelegant nasta'līq; rubrications; some interlinear comments; injured by insects and damp; 19th century. [DELHI 587]

وقاية الرواية فى مسائل الهداية

Wiqāyah al-riwāyah fī masā'il al-Hidāyah.

A fragment, comprising the earlier chapters without the introduction, of the epitome

compiled by Burhān al-Sharī'aḥ, Maḥmūd b. Ṣadr al-Sharī'aḥ al-Auwal 'Ubaid Allāh al-Maḥbūbī from the *Hidāyaḥ*, a well-known treatise of Ḥanafī furū' by Burhān al-Dīn. The author's exact date is unknown but he was a scholar of the 7th century of the Hijraḥ (cf. Ibn Quṭlūbughā, p. 115, n. 378; Berlin Catalogue 4546).

Beginning (as here extant):

قال الله تعالى يا ايها الذين امنوا اذا قمتم الى الصلواة [*sic*] فاغسلوا وجوحكم [*sic*] الآيه ففرض الوضوء غسل الوجه من الشعر الى الاذن واسفل الذقن الخ

Chapter-headings are provided as follows:

Fol. 2*b* باب المسح على الحعين

Fol. 3*a* باب الحيض Fol. 3*b* باب الانجاس

Fol. 4*b* كتاب الصلوة Fol. 4*b* باب الاذان

End (as here extant):

باب الاذان هو سنةٌ للفرايض فحسب فى وقتها فيعاد..ويوذن عالما بالاوقات لينال الصواب مستقبل القبلة..ويترسل فيه بلا لحن وترجيع ويحوّل وجهه فى الحيعلتين يمنةً ويسرةً ويستدير..

For other copies see Brit. Mus. Suppl. 285; Bankipore XIX (i), no. 1653; Āṣafīyaḥ, p. 1110; Berlin 4546–7 (cf. 4505 and Cairo III, p. 148).
Ḥ. Kh. VI 458.

1560

Foll. 124, beginning defective; $7 \times 4\frac{1}{8}$ in.; ll. 11; nasta'līq; rubrications; copious comments in a number of margins; foll. 37–44 on coloured paper; worm-eaten; 17th century. [DELHI 743]

Wiqāyaḥ al-riwāyaḥ.

Another copy of the work by Maḥmūd b. Ṣadr al-Sharī'aḥ.

1561

Foll. 122; $9\frac{7}{8} \times 6$ in.; ll. 10; small nasta'līq, partially vocalised; rubrications; numerous marginal and interlinear comments; date 1225/1810. [DELHI 581]

النقاية
al-Nuqāyaḥ.

An epitome of his grandfather's (Maḥmūd b. Ṣadr al-Sharī'aḥ's) compendium of Ḥanafī furū', the *Wiqāyaḥ*, by Ṣadr al-Sharī'aḥ al-Thānī, 'Ubaid Allāh b. Mas'ūd b. Tāj al-Sharī'aḥ (d. 747/1346; cf. under 1463 *supra*).

Beginning:

الحمد لله رافع اعلام الشريعة الغرّاء جاعلها شجرة اصلها ثابت وفرعها فى السمآء الخ

There are 37 chapters in the work, following the ordinary kitābs of a work of furū'.

End:

مسايل شتّى كتابة الاخرس وايماوه بما يُعْرَفُ به نكاحه وطلاقه وبيعه وشرآوه وقوده كالبيان ولا يُحَدُّ وقالوا اللسان[?] ان..ذلك وعلم اشاراتُهُ [*sic*] فكذا فى غنم مدبوحه فيها ميتة هى اقل تحرّى واكل فى الاختيار'

For other copies see Loth 234–5; Bankipore XIX (i), nos. 1665–6; Āṣafīyaḥ, p. 1110; Rāmpūr 535–41; Berlin 4562. Printed Kazan 1290, Lucknow 1884.
Ḥ. Kh. VI 373.

1562

Foll. 71, lacuna between 16 and 17; $9\frac{3}{4} \times 7\frac{1}{8}$ in.; ll. 11; naskhī in a variety of hands; rubrications; most folios with copious interlinear and marginal notes; damaged by rodents, etc.; 17th century. [DELHI 689]

Mukhtaṣar al-Wiqāyaḥ.

Another copy, defective, of the *Nuqāyaḥ*.

1563

Foll. 6, defective; $9\frac{3}{8} \times 6$ in.; ll. 16, 9 and 8; irregular nasta'līq; 19th century. [DELHI 690]

Mukhtaṣar al-Wiqāyaḥ.

Another copy, of the earliest part only, of the *Nuqāyaḥ*.

1564

Foll. 13–130; $8\frac{7}{8} \times 4\frac{7}{8}$ in.; ll. 9; cursive nas<u>kh</u>ī; rubrications; copious marginal and interlinear comments; 17th century. [DELHI 685*c*]

Mu<u>kh</u>taṣar al-Wiqāyaḥ.

Another copy of the *Nuqāyaḥ*, preceded by a table of contents.

1565

Foll. 111; $11\frac{1}{8} \times 7\frac{1}{2}$ in.; ll. 10; nas<u>kh</u>ī, first and last folios in a hand different from the rest; rubrications; scattered marginal comments; slightly worm-eaten; 18th century. [DELHI 686]

Mu<u>kh</u>taṣar al-Wiqāyaḥ.

Another copy of the *Nuqāyaḥ*.

1566

Foll. 9–112, transpose 40 and 41; $9\frac{1}{8} \times 4\frac{3}{4}$ in.; ll. 13; nas<u>kh</u>ī, in a variety of hands; rubrications; numerous marginal and interlinear comments in earlier folios; 17th century. [DELHI 687*b*]

Mu<u>kh</u>taṣar al-Wiqāyaḥ.

Another copy of the *Nuqāyaḥ*.

1567

Foll. 104; $6\frac{3}{8} \times 4$ in.; ll. 9; nasta'līq; rubrications; copious marginal and interlinear comments in both Arabic and Persian; 18th century. [DELHI 688]

Mu<u>kh</u>taṣar al-Wiqāyaḥ.

Another copy of the *Nuqāyaḥ*.

1568

Foll. 314; $11\frac{1}{2} \times 8\frac{5}{8}$ in.; ll. 7; large handsome nas<u>kh</u>ī; rubrications; copious interlinear comments in earlier folios; slightly worm-eaten; date 1082. [DELHI 684]

Mu<u>kh</u>taṣar al-Wiqāyaḥ.

Another copy, well and correctly written, of the *Nuqāyaḥ*.

1569

Foll. 170; $12\frac{5}{8} \times 8\frac{3}{4}$ in.; ll. 36 and 42; cramped nas<u>kh</u>ī with some folios in small nīm-<u>sh</u>ikastah; rubrications; passages of the original text over-lined red; occasional comments in margins; some damage by insects and damp; date 1112/1700. [DELHI 561]

شرح مختصر الوقاية

<u>Sh</u>arḥ Mu<u>kh</u>taṣar al-Wiqāyaḥ.

A commentary (*mamzūj*) on the *Nuqāyaḥ*, Ṣadr al-<u>Sh</u>arī'aḥ's abridgement of the *Wiqāyaḥ*, by 'Abd al-'Alī b. Muḥammad b. Ḥusain al-Birjandī (d. ? 932/1525; cf. Brockelmann I, 377 (f), Bankipore XIX (i), p. 156).

Beginning:

اجناس الحمد لله العزيز الكافى المحيط علمه
الوافى بالاسرار والمضمرات الخ

The work comprises the 37 kitābs of the original, from كتاب الطهارة to كتاب الخنثى.

End:

بخلاف ما اذا كانا نصفين او كانت الميتة اغلب
فانه لا ضرورة فى ذلك حتى تصير سببًا للاباحة.

For other copies see Rāmpūr, nos. 283–4; Bankipore XIX (i), no. 1671. Printed Lucknow, 4 vols., 1301/1885.

Ḥ. <u>Kh</u>. VI 374.

1570

Foll. 347; $10 \times 7\frac{1}{2}$ in.; ll. 26–36; carelessly written nas<u>kh</u>ī; rubrications; copious marginal, interlinear and inset comments; some damage from damp; (written at Bu<u>kh</u>ārā) date 1001/1593. [DELHI 562]

<u>Sh</u>arḥ Mu<u>kh</u>taṣar al-Wiqāyaḥ.

Another copy of the commentary on the *Nuqāyaḥ*, by 'Abd al-'Alī b. Muḥammad al-Birjandī.

1571

Foll. 316, end defective; $10\frac{1}{2} \times 5\frac{3}{4}$ in.; ll. 23; nas<u>kh</u>ī; rubrications; margins ruled; illuminated 'unwān; 18th century. [DELHI 563]

Sharḥ Mukhtaṣar al-Wiqāyah.

Another copy of the commentary on the *Nuqāyah*, by 'Abd al-'Alī b. Muḥammad al-Birjandī.

1572

Foll. 222; $9\frac{3}{8} \times 5\frac{3}{8}$ in.; ll. 19; naskhī; rubrications; worm-eaten; 18th century. [DELHI 564]

شرح النقايه مختصر الوقايه

Sharḥ al-Nuqāyah Mukhtaṣar al-Wiqāyah.

A commentary, here incomplete, by 'Alī b. (Sulṭān) Muḥammad al-Qārī al-Harawī (d. 1014/1605; cf. Brockelmann II 394) on 'Ubaid Allāh b. Mas'ūd b. Tāj al-Sharī'aḥ's *Nuqāyah*. The work, which Ḥ. Kh. (VI 375) calls فتح باب العناية لشرح كتاب النقاية was completed at Mecca in 1003/1595.

Beginning:

الحمد لله الذى جعل العلماء ورثة الانبياء وخلاصة الاولياء الذين يدعونهم ملايكة السماء والسمك فى الماء والطير فى الهواء الخ

The present copy contains only the كتاب الطهارة (fol. 5*b*), the كتاب الصلوة (fol. 67*b*) and part of the كتاب الزكوة (fol. 215*b*).

End (as here extant):

ان لا اخذ فيما بين ذلك شيًا الا يبلغ مسنتا [*sic*] وجزعا وقال ان الاوقاص لا فريضة فيها انتهى الا ان سلمة . . .

For another copy see Āṣafīyah, p. 1096.
Ḥ. Kh. VI 375.

1573

Foll. 318; $10\frac{1}{8} \times 7\frac{1}{4}$ in.; ll. 25, 26; naskhī in more than one hand, points sometimes omitted; rubrications; passages of original text overlined; worm-eaten in places; 17th century. [DELHI 565]

شرح مختصر الوقايه

Sharḥ Mukhtaṣar al-Wiqāyah.

A commentary (*mamzūj*) on the *Nuqāyah*, by Abū 'l-Makārim b. 'Abd Allāh b. Muḥammad, who completed the work in 907/1501.

Beginning:

نحمدك يا من شرع لنا احكام الدين وهدانا بفضله العميم الى الصراط المستقيم الخ

The kitābs marked are those of the *Nuqāyah*.

End:

ويتيمم عنده اختلافا للشافعى رحمهما الله لان التراب بعوم معام الماء فلا ضرورة فى التحرى كذا فى الكافى والهداية والله اعلم، وهذا اخر ما وفعى الله الكريم لتاليفه وترتيبه الخ

For other copies see Loth 236, Bankipore XIX (i), nos. 1668–70, As. Soc. Bengal (1904), p. 16.
Ḥ. Kh. VI 375.

1574

Foll. 5*a*–169*a*; $9\frac{1}{2} \times 6\frac{3}{8}$ in.; ll. 20; inelegant naskhī; passages of original text overlined; rubrications; copious marginal comments; date [1]123/1711. [DELHI 566]

شرح مختصر الوقايه

Sharḥ Mukhtaṣar al-Wiqāyah.

The latter part of a commentary on the *Nuqāyah*, by Maḥmūd b. Ilyās al-Rūmī. The work was completed in 851/1447.

Beginning (of the present portion):

كتاب البيوع وهو فى اللغة تمليك المال بالمال وفى الشرع مبادلة مال متقوم بمال متقوم الخ

The manuscript comprises the part of the work from the *kitāb al-buyū'* to the end, *kitāb al-waṣāyā*.

End:

وهذا لان القليل لا يمكنه التحرز عنه ويتعذر
الامتناع عنه فصار عفوا عافا [*sic*] الله تعٰ عنا
سيأاتنا ومما طفى القلم في تحرير شرحنا هذا،

For other copies see Rāmpūr, nos. 252–9. Printed Delhi 1314–15/1896–7.

Ḥ. Kh. vi 374.

1575

Foll. 199 (fol. 18*a* blank); $13\frac{3}{8} \times 7\frac{3}{4}$ in.; ll. 19; naskhī; rubrications; passages of the original text overlined; some marginal comments; slightly worm-eaten; 18th century. [Delhi 567]

Sharḥ Mukhtaṣar al-Wiqāyaḥ.

Another copy of the latter part of the commentary by Maḥmūd b. Ilyās al-Rūmī upon the *Nuqāyaḥ*.

1576

Foll. 107 (end folios lacking); $12\frac{1}{8} \times 8$ in.; large, coarsely written naskhī; text of original overlined; numerous marginal and inset comments; badly worm-eaten; 18th century. [Delhi 569]

شرح مختصر الوقاية

Sharḥ Mukhtaṣar al-Wiqāyaḥ.

A commentary by an author unnamed on the *Nuqāyaḥ* of Ṣadr al-Sharī'aḥ.

Beginning:

الحمد لله الّذى الشريعة [*sic*] شجرة اصولها
ثابت [*sic*] وفرعها فى السّمآ يهدى بنورها التربة الخ

No chapter-headings are provided. The last portion of the work deals with عتق.

End (as here extant):

وفى آخر. .ان اشترى عبدا ومات اي السيد لم
يعتق لان الآخر اسم الفرد لا حق ولا سابق له. . .

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1577

Foll. 352; $10\frac{1}{8} \times 5\frac{3}{4}$ in.; ll. 21; small neat naskhī; rubrications; marginal and interlinear comments on most folios; slightly worm-eaten; 17th century. [Delhi 571]

شرح الوقاية

Sharḥ al-Wiqāyaḥ.

A commentary by Ṣadr al-Sharī'aḥ al-Thānī, 'Ubaid Allāh b. Mas'ūd b. Tāj al-Sharī'aḥ (d. 747/1346; cf. Ḥ. Kh. ii 315; Brockelmann ii 214; Bankipore xix (i), p. 20), on the *Wiqāyaḥ al-Riwāyaḥ* of his grandfather Maḥmūd b. Ṣadr al-Sharī'aḥ. From close association with its author's own title, the commentary was sometimes called after him *Ṣadr al-Sharī'aḥ* (Ḥ. Kh. vi 460). The work is additional to the *Nuqāyaḥ*, the author's epitome of the *Wiqāyaḥ*.

Beginning:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ عَلَى رَسُوْلِهِ خَيْرِ
خَلْقِهِ مُحَمَّدٍ وآله اَجْمَعِينَ يَقُولُ الْعَبْدُ الْمُتَوَسِّلُ الي
اللّٰهِ الخ

A table of contents is provided at the beginning of the manuscript.

End:

واسواق المسلمين لا تخلو عن المسروق والمغصوب
والمحرّم ومع ذلك يباح التناول اعتمادا على الغالب،

For other copies see Loth 221–30; Brit. Mus. Suppl. 287; Āṣafīyaḥ, p. 1092; Bankipore xix (i), nos. 1654–7; Rāmpūr 304–9. Printed Delhi 1271, Lucknow 1883, etc.

Ḥ. Kh. vi 460.

1578

Foll. 281; $11\frac{1}{2} \times 6\frac{7}{8}$ in.; ll. 21; naskhī; rubrications; some marginal comments; margins ruled; illuminated 'unwān; 17th century (fly-leaf bears a seal with date 1149/1736). [Delhi 572]

Sharḥ al-Wiqāyaḥ.

Another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

1579

Foll. 223; 9 × 5¾ in.; ll. 25; small neat naskhī, partially vocalised; rubrications; copious marginal and interlinear comments; margins ruled; 17th century. [DELHI 573]

Sharḥ al-Wiqāyaḥ.

Another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

1580

Foll. 321; 10⅝ × 7 in.; ll. 19; neat and regular naskhī, partially vocalised; rubrications; occasional marginal comments; some folios damaged by insects and damp; 18th century. [DELHI 574]

Sharḥ al-Wiqāyaḥ.

Another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

1581

Foll. 232; 11¾ × 6⅛ in.; ll. 23; small cursive naskhī, with earlier folios restored in nasta'līq; rubrications; scattered marginal and interlinear comments; considerable damage by damp and insects; date 1091/1680. [DELHI 575]

Sharḥ al-Wiqāyaḥ.

Another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

1582

Foll. 363 (some lacking at the end); 9 × 5¾ in.; ll. 17; well-written naskhī; rubrications; some damage by insects; 17th century. [DELHI 576]

Sharḥ al-Wiqāyaḥ.

Another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

1583

Foll. 5–211 (foll. 3 and 4 inverted and misplaced in front of present fol. 1); 9⅛ × 6⅝ in.; ll. 23; cursive naskhī; rubrications; frequent marginal comments, others inset; date (?) 859/1455. [DELHI 577]

Sharḥ al-Wiqāyaḥ.

Another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

1584

Foll. 221; 12 × 8⅛ in.; ll. 21; clear naskhī, partially vocalised; rubrications; some marginal comments; copyist, Muḥammad 'Aṭā Allāh b. Maulawī Ḥuḍūr Allāh; date 1236/1821. [DELHI 580]

Sharḥ al-Wiqāyaḥ.

The second part—containing the kitābs from *buyū'* to the end—of another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

Colophon:

الحمد لله الذى وفق عبده الضعيف الراجى الى
رحمة الله محمد عطاء الله بن مولوى حضور الله
يتحرير نصف الاخير من شرح الوقاية وكان اتمامه
١٢٣٦
ثامنا وعشرون من شهر رجب المرجب فى سنه سادس
وثلثين والف من الهجرة النبوية عليه اكمل الصلوة
والتحية وكتبه فى ايام تشتّت البال بعلاج المرضى
فى سواد يسمونه بالدجانة من متعلقات رشك [رهتك ?]
وكان شروعه واتمامه منسلكا فى ايام الشهر الواحد'

1585

Foll. 251; 10⅞ × 6¾ in.; the volume is pieced together of fragments from a number of manuscripts of different sizes—size overall 10⅞ × 6¾ in.; ll. 14–25; various styles of naskhī and nasta'līq; rubrications; most folios with marginal comments; some margins ruled; 17th–19th century. [DELHI 582]

Sharḥ al-Wiqāyaḥ.

Another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*.

1586

Foll. 120; 10¾ × 6⅝ in.; ll. 19; nasta'līq; rubrications; passages of original text overlined; some marginal comments; worm-eaten; 18th century. [DELHI 583]

Sharḥ al-Wiqāyaḥ.

The earlier part of another copy of Ṣadr al-Sharī'aḥ's commentary on the *Wiqāyaḥ*, from the beginning to the *kitāb al-waqf*.

1587

Foll. 272 (one or more lacking at each end); $9\frac{3}{4} \times 7\frac{1}{8}$ in.; carelessly written naskhī, with some folios added in nasta'līq; rubrications; copious marginal comments; considerable injury from damp; 18th century. [DELHI 584]

Sharḥ al-Wiqāyah.

Another copy, defective, of Ṣadr al-Sharī'ah's commentary on the *Wiqāyah*.

1588

Foll. 9; $10\frac{3}{4} \times 6\frac{3}{4}$ in.; ll. 15; large well-written naskhī; rubrications; some marginal comments; 18th century. [DELHI 585]

Sharḥ al-Wiqāyah.

Another copy, uncompleted, of Ṣadr al-Sharī'ah's commentary on the *Wiqāyah*.

1589

Foll. 8; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 17; nasta'līq; rubrications; first folio damaged; 18th century. [DELHI 586]

Sharḥ al-Wiqāyah.

Part of Ṣadr al-Sharī'ah's commentary on the *Wiqāyah*, comprising chiefly the كتاب النكاح.

1590

Foll. 32–316; $8\frac{1}{2} \times 6$ in.; ll. 17 and 18; nasta'līq (Indian) followed by naskhī; rubrications; frequent marginal and interlinear comments; slightly worm-eaten; 19th century. [DELHI 722*b*]

Sharḥ al-Wiqāyah.

Another copy of Ṣadr al-Sharī'ah's commentary on the *Wiqāyah*, with a list of contents (foll. 2 and 3) prefixed.

1591

Foll. 137; $11\frac{3}{4} \times 8\frac{1}{2}$ in.; ll. 20; inelegant Indian naskhī; rubrications; copious marginal comments; badly worm-eaten and damaged by damp; 18th century. [DELHI 523]

Sharḥ al-Wiqāyah.

The latter part of Ṣadr al-Sharī'ah's commentary on the *Wiqāyah* beginning with the *kitāb al-bai'* and ending with the *kitāb al-waṣāyā* (fol. 130*b*). The work is called in the colophon حلّ الوقاية.

Beginning:

كتاب البيع ' البيع هو مبادله مال بمال ينعقد
بايجاب وقبول بلفظٍ ماضٍ الخ

1592

Foll. 375; $10 \times 6\frac{1}{4}$ in.; ll. 19; Indian naskhī; rubrications; margins ruled; some marginal comments; worm-eaten; date 1243/1827–8. [DELHI 545]

ذخيرة العقبى فى شرح صدر الشريعه

Dhakhīrah al-'uqbā fī sharḥ Ṣadr al-sharī'ah.

Glosses to Ṣadr al-Sharī'ah's *Sharḥ al-Wiqāyah*, by Yūsuf ibn Junaid, commonly known as Akhī Chelebī (d. 905/1499; cf. Ḥ. Kh. VI 460, 464 and Brockelmann I 376).

Beginning:

الحمد لله الذى شرح صدر الشريعة الغراء فملاه
بال حكام [*sic*] الشريعة الحنعمه السصاء الخ

The chapter-headings are those of the original, the passages of which are introduced by قوله.

End:

الحمد لله الذى هدانا لهذا وما كنا نهتدى لولا
ان هدانا الله وما كنا نتمكن عليه لولا ان مكنا
الله الخ

For other copies see Loth 231–3; Bankipore XIX (i), no. 1658; Āṣafīyah, p. 1082; Calcutta Madrasah XXXVI. Printed ? Lucknow 1873, 1882, Cawnpore 1878 (4 vols.), Lahore 1314 (earlier parts, 3 vols.).
Ḥ. Kh. VI 460, 464.

1593

Foll. 443; $8\frac{1}{2}\times4\frac{5}{8}$ in.; ll. 29; coarsely-written naskhī; rubrications; margins ruled; 19th century; copyist, Muḥammad Fāḍil Anṣārī. [DELHI 546]

Dhakhīraḥ al-'uqbā fī sharḥ Ṣadr al-sharī'aḥ.

Another copy of the work by Akhī Chelebī. It is shorter than no. 1592 by the *bāb al-waṣī* and the *kitāb al-khunthā*.

1594

Foll. 163; 10×6 in.; ll. 22; small neat naskhī; rubrications (many omitted); worm-eaten in places; 18th century. [DELHI 522]

حاشية على شرح الوقاية

Ḥāshiyaḥ 'alā Sharḥ al-Wiqāyaḥ.

A supercommentary on the *Wiqāyaḥ* extending as far as the *kitāb al-bai'*, by 'Iṣām al-Dīn (Ibrahīm ibn Muḥammad) al-Isfarā'inī (d. 944/1537; cf. *Ḥabīb al-Siyar* III iii, p. 348; Brockelmann II, p. 410), the commentary itself being by Ṣadr al-Sharī'aḥ 'Ubaid Allāh ibn Mas'ūd.

Beginning:

نحمدك يا من موجر [توجد .Ḥ. Kh] من هدايتك
وقاية من اشد العذاب والنكال ونشكرك الخ

The following kitābs, each with several bābs, are dealt with:

Fol. 2*a* الطهارة	Fol. 48*b* الصلوة
Fol. 93*b* الصوم	Fol. 97*b* الحج
Fol. 105*b* النكاح	Fol. 159*a* البيع

End:

وبشرط اثنان فى الكافى كان القاضى مجتهدا
يقضى باجتهاد والا فيما اتفق الكل فيه وهو فيما
نحق سنتان '

For another copy see Āṣafīyaḥ, p. 1082 (there called حاشية هداية).
Ḥ. Kh. VI 461.

1595

Foll. 524; $8\frac{3}{4}\times5$ in.; ll. 19; naskhī; rubrications; numerous passages overlined; margins ruled; frequent marginal comments; 16th century (seal on fol. 30 bears the name 'Abd al-Wāsi' and the date 978). [DELHI 488]

كتاب الاصلاح والايضاح

Kitāb al-Iṣlāḥ wa'l-īḍāḥ.

A manual of Ḥanafī fiqh of which Ḥ. Kh. (I, p. 329 f.) had a high opinion and of which he speaks at considerable length. It is a corrected version (الاصلاح) and at the same time an elucidation (الايضاح) of Burhān al-Dīn ibn Ṣadr al-Sharī'aḥ's *Wiqāyaḥ*, which is itself a commentary upon the well-known handbook of fiqh the *Hidāyaḥ*. The author is Shams al-Dīn Aḥmad ibn Sulaimān, known as Ibn Kamāl-Pāshā or Kamāl-Pāshā-zādah (d. 940/1533; cf. *Shaqā'iq al-nu'mānīyaḥ*, margins of Ibn Khallikān, Cairo 1310, I, p. 422; Brockelmann II 449), who composed it in four months in 928/1522.

Beginning:

احمده على الهداية والوقاية فى البداية والنهاية
واشكره على ما انعم به من التوفيق والعناية الخ

The kitābs (each with several bābs) comprised in the work are those customary in manuals of fiqh.

End:

وانما قال فى الاختيار لانه يحل اكل الميتة
فى الاضطرار ... الايضاح بعون الله الملك الفتاح
الخ

For other copies see Brit. Mus. 212; Āṣafīyaḥ, p. 1070; Berlin 4559.
Ḥ. Kh. I, p. 329 f.

1596

3814. Foll. 158, end defective; $10\frac{7}{8}\times7$ in.; ll. 25; small, regular and neatly-written naskhī; rubrications; injured by damp; 17th century. [Purchased 20 February 1911]

Kitāb al-Iṣlāḥ wa'l-īḍāḥ.

Another copy of the manual of Ḥanafī furū' by Ibn Kamāl-Pā<u>sh</u>ā, ending with the *kitāb al-<u>gh</u>aṣb*.

1597

Foll. 16–29; $8\frac{1}{2} \times 6$ in.; ll. 15; sprawling Indian nasta'līq; 19th century. [DELHI 722*a*]

تعليق الفاضل فى مسئلة الطهر المتخلّل

Ta'līq al-Fāḍil fī mas'alaḥ al-ṭahr al-mutak<u>h</u>allil.

A supercommentary on the section dealing with ritual purity and ablution in Ṣadr al-<u>Sh</u>arī'aḥ's commentary on the *Wiqāyaḥ*. The author is Muḥammad 'Abd al-Ḥalīm (Firangīmaḥallī) b. Muḥammad Amīn Allāh al-Anṣārī al-Lakhnawī (d. 1285/1868; cf. *Ta<u>dh</u>kira-i 'Ulamā-i Hind*, p. 112), who completed the work in 1261/1845.

Beginning:

نحمدك يا من هدانا الصراط المستقيم ونصلى على محمد الخ

The passages of the original text are introduced by قوله.

End:

والمامول من الله المنان ان يوفقنى للاتمام ويجنبنى عن الاهمام انه هو الموفق والمعين'

For another copy see Rāmpūr, p. 180, no. 111.

1598

Foll. 664—lacking one or more folios at beginning and end, some folios misplaced, 664 following 634, then 659–663, then 639 etc.; $9 \times 6\frac{1}{8}$ in.; ll. 17; Persian nas<u>kh</u>ī; rubrications; scattered marginal comments; a few folios worm-eaten; 17th century. [DELHI 537]

خزانة المفتين

<u>Kh</u>izānaḥ al-muftīn.

Portion of a work upon Ḥanafī furū', by Ḥusain ibn Muḥammad Sam'ānī, who completed it in 740/1339. He was also the author of *al-<u>Sh</u>āfī fī <u>sh</u>arḥ al-Wāfī*.

Beginning (as here extant):

...الا البيع والشرى فان ما جبلت عليه الطبايع من الشيخ والصغير وجب المال يمنعهم من اخراجه بغير عوض الخ

The kitābs contained in the manuscript are as follows:

Fol. 1*a* (defective at beginning) ك' البيع

Fol. 156*a* ك' الدعوى	Fol. 125*b* ك' الكفالة
Fol. 290*a* ك' الاقرار	Fol. 276*a* ك' الوكالة
Fol. 326*b* ك' المضاربة	Fol. 307*a* ك' الصلح
Fol. 354*b* ك' العارية	Fol. 341*b* ك' الوديعة
Fol. 376*a* ك' الاجارة	Fol. 363*a* ك' الهبة
Fol. 435*b* ك' الحجر	Fol. 427*a* ك' الاكراه
Fol. 442*a* ك' الغصب	Fol. 437*a* ك' الماذون
Fol. 491*b* ك' المزارعة	Fol. 469*b* ك' الشفعة

Fol. 503*b* ك' المساقات [*sic*]

Fol. 513*b* ك' الاضحية	Fol. 506*a* ك' الذبايح

Fol. 517*b* ك' الكراهية

Fol. 532*a* ك' احيا الامرات

Fol. 543*a* ك' الصيد	Fol. 534*b* ك' الشرب
Fol. 568*a* ك' الجنايات	Fol. 549*a* ك' الرهن

Fol. 613*a* ك' الوصايا

Fol. 632*a* (present 660*a*) ك' الفرايض

End (as here extant):

لكل واحد سهم وفيه قول القائل' شعر' ثلثه اخوة لاب وام وكلهم الى غير [فقير]'

For other copies see Delhi 538; Bankipore XIX (ii), no. 1712; Rāmpūr 174–5; Cairo iii, p. 44.

Ḥ. <u>Kh</u>. 136.

1599

Foll. 202—Arabic foliation begins with 161, present 115, end defective; $9\frac{3}{4} \times 6\frac{3}{8}$ in.; ll. 22; naskhī and nasta'līq, in a variety of hands; rubrications; some comments in margins; 16th century. [DELHI 538]

Khizānah al-muftīn.

Another part of the work by Ḥusain ibn Muḥammad Sam'ānī, containing the author's preface, which declares that the compilation was undertaken at the instance of Muḥammad ibn 'Alī al-Nāmūs and sets out the numerous authorities used.

Beginning:

الحمد لله حمد الشكرين ونؤمن به ايمان الموقنين
ونوقن بوحدانيته اقرار الصادقين الخ

The following kitābs are contained in the manuscript:

Fol. 27*b*	ك' الصلوة	Fol. 3*b*	ك' الطهارات
Fol. 93*a*	ك' الصوم	Fol. 79*a*	ك' الزكوة
Fol. 116*b*	ك' النكاح	Fol. 100*b*	ك' الحج
		Fol. 178*b*	ك' الطلاق

1600

Foll. 1–92; $11\frac{3}{8} \times 6\frac{7}{8}$ in.; ll. 21; good naskhī; rubrications; occasional comments in margins; 19th century. [DELHI 539*a*]

Khizānah al-muftīn.

Another copy (incomplete) of the work by Ḥusain ibn Muḥammad Sam'ānī, comprising the kitābs

Fol. 16	الجنايات
Fol. 43	الوصايا
Fol. 66	الفرائض

1601

Foll. 79, defective at the end; $9\frac{1}{4} \times 5\frac{1}{4}$ in.; ll. 19; nasta'līq; rubrications; words and phrases overlined; some damage by insects; occasional comments in margins; 18th century. [DELHI 543]

دستور القضاة

Dustūr al-quḍāh.

A treatise on Ḥanafī furū', with illustrations from actual cases, by Ṣadr ibn Rashīd ibn Ṣadr al-Tabrīzī, who was known as Qāḍī Khwājah 'Iṣmah Allāh. It was completed (cf. author's colophon, no. 1602) in 772/1370–1.

Beginning:

الحمدُ للّهِ الذى اعاننى على جمع هذهِ المسائلِ
والصلوةُ على رسولهِ محمّد الذى خصّص به الوسائل
الخ

The work comprises 22 bābs, which are set out in the preface and reproduced in Loth 1045, VII.

End (i.e. last complete section):

من الكافى واختلفوا فى ان عين الربح الخارج
من الدبر نجسة او طاهرة الا انها يننجس [*sic*] بمرورها
على النجاسة الخ

For other copies see Loth 1045, VII; Bankipore XIX (ii), no. 1721; Rāmpūr 196.
Not noted in Ḥ. Kh.

1602

Foll. 70; $8\frac{1}{4} \times 5\frac{1}{8}$ in.; ll. 18; naskhī, in a variety of hands; rubrications; numerous marginal and interlinear comments; 18th century; copyist, Muḥammad Aṣghar al-Bālgrāmī al-Rasūlābādī. [DELHI 544]

Dustūr al-quḍāh.

Another, complete, copy of 'Iṣmah Allāh's work. The end and the author's colophon, which are lacking in Delhi 543, are as follows:

End:

وان كان بعض الماء يلاقى العذرة وبعضه لا
يلاقيها فالماء طاهر ما لم يتغير لونه وريحه'

Colophon:

تم تاليف هذه الروايات فى سنه ستولمات [*sic*]
ابتداءه فى غرة من ربيع الاول وانتهاؤه فى السلخ

من سعبان سنه اثنين وسبعين وسبعماية قال العبد...
محمد بن احمد التبريزى الملقب بعماد عصمة الله
تعالى..هذه روايات متضمنة للواقعات جمعها الولد
الاعز..صدر المله والدين محمد بن محمود التبريزى
عرف بقاضى خواجه الخ

1603

Foll. 1–132—between foll. 16 and 19 are inserted two leaves, the present 18 and 19, which are out of place and are numbered in Arabic 172, 173, while other folios are lacking at the end; $11\frac{1}{2} \times 7\frac{3}{8}$ in.; ll. 23; somewhat crowded and incorrect nas<u>kh</u>ī; rubrications; some marginal notes; 18th century. [DELHI 540*a*]

خزانة الروايات

<u>Kh</u>izānaḥ al-riwāyāt.

A treatise on Ḥanafī furū' with numerous quotations from earlier works on the same subject, some in Persian. There are also some prefatory chapters on the general principles of fiqh. The author's name does not appear, but he is, according to Ḥ. <u>Kh</u>. III 135, al-Qāḍī <u>Ch</u>akan al-Ḥanafī al-Hindī (d. 920/1514; cf. Būhār II, no. 156; Brockelmann II 221).

Beginning:

الحَمْدُ لِلهِ الّذِي خلق الانسانَ وعَلَّمَه البيانَ ورفعَ
مَدارج العالمين منهم الى اعلا درجات الجنان الخ

The earlier chapters are:

Fol. 2*a* كتاب العلم

Fol. 4*a* باب فى العلم المحمود والمذموم

Fol. 5*b* باب فى اداب المفتى

Fol. 6*b* فصل فى كيفية الافتا الخ

after which come the ordinary chapters of a work on furū' from the *kitāb al-ṭahāraḥ* (fol. 11*b*) onwards, followed by some others of a special nature, of which the chief are:

Fol. 126*b* كتاب الاستحسان والكراهيه

Fol. 129*b* كتاب اداب كتابة القران

Fol. 131*b* كتاب فى السلام والمصافحة

End (i.e. last extant and complete section):

فى المصافحة والمعانقة ويصافح بعد السلام من
لقى من الاخوان فانها من تمام التحية ويزيد فى
المحبة ولا ينزع يده من يد صاحبه حتى يكون هذا
الذى [ينزع] ولا يصافحه من وراء الثياب فانه من
الجفاء'

For other copies see Loth 276; Bankipore <u>XIX</u> (ii), nos. 1736–9; Būhār II, no. 156; <u>Ā</u>ṣafīyaḥ, p. 1084.
Ḥ. <u>Kh</u>. 135.

1604

Foll. 6*b*–463 (fol. 6*a* duplicates 12*a*); $9\frac{1}{2} \times 5\frac{1}{8}$ in.; ll. 19; nas<u>kh</u>ī (Indian), frequently unpointed; rubrications; words and phrases overlined; margins ruled; some marginal comments; worm-eaten; 18th century. [DELHI 541]

<u>Kh</u>izānaḥ al-riwāyāt.

Another copy, complete, of the work by al-Qāḍī <u>Ch</u>akan al-Hindī (see no. 1603).

Beginning, etc. are as in no. 1603.

End:

قال ابى افر هما بابا دا رسول الله صلى الله عليه
وسلم ينظر فناء البيت فان الطاقة من الايمان'

1605

Foll. 21*b*–164; $11\frac{3}{8} \times 6\frac{5}{8}$ in.; ll. 19; nasta'līq; rubrications; date 1243/1827–8. [DELHI 484]

كتاب الاشباه والنظائر الفقهيّة على
مذهب الحنفيّة

Kitāb al-A<u>sh</u>bāh wa'l-naẓā'ir al-fiqhīyaḥ 'alā ma<u>dh</u>hab al-Ḥanafīyaḥ.

A compendium of Ḥanafī fiqh with an introduction in which the seven main rules defining religious and legal aspects of laws and legal decisions are set out. The author is Zain al-'Ābidīn, known as Ibn Nujaim al-Miṣrī (d. 970/1563; cf. Ḥ. <u>Kh</u>. I, p. 309;

Brockelmann II 310), who says in his colophon that he completed the work in six months of the year 969[1]/1562 and gives (fol. 22*b*) a list of the sources from which he drew his materials. In the present copy there is a preface (foll. 18*b*–21*b*)—apparently by the author himself although the colophon to the commentary (see no. 1608) attributes it to Aḥmad b. Muḥammad al-Ḥamawī—which acts as a précis and table of contents and is itself preceded by three other incomplete tables of contents.

Beginning:

الحمد لله على ما انعم وصلى على سيدنا محمد وسلم وبعد فان الفقه اشرف العلوم الخ

The author divides his work as follows into seven fanns (cf. Ḥ. Kh. I 309 f.):

Fol. 22*b* (1) القواعد الكليه

Fol. 73*b* (2) الضوابط

Fol. 120*a* (3) الجمع والفرق

Fol. 152*a* (4) الالغاز

Fol. 155*a* (5) الحيل

Fol. 159*a* (6) الفروق

[The introduction calls it فى الاشباه والنظاير and Ḥ. Kh. فى الاحكام]

Fol. 160*b* (7) فى الحكايات والمرسلات

End:

وقال قطعك الله كما قطعت كتبى فابتلى بالاتراك حتى جعلوا على راس شجرتين فمقطع نصفين رحمه الله' قال المؤلف هذا آخر ما اوردناه من كتاب الاشباه والنظاير. . والحمد لله تع' على التمام وعلى سيدنا محمد الخ

For other copies see Loth 272; Brit. Mus. 223; Āṣafīyah, p. 1070; Bankipore XIX (ii), nos. 1754–5; Būhār II, no. 161. Printed Calcutta 1826, Constantinople 1873.

Ḥ. Kh. I 309.

[1] The colophon in this MS actually says 999, but see Berlin 4618, Brit. Mus. 223, Būhār II, no. 161.

1606

Foll. 250, defective at the beginning; $9\frac{5}{8} \times 5\frac{1}{4}$ in.; ll. 21; fairly clear naskhī, the later folios in a later hand; rubrications; 19th century. [DELHI 485]

Kitāb al-Ashbāh wa'l-naẓā'ir.

Another copy of the work by Zain al-'Ābidīn. The added preface is defective at the beginning, but the original work begins at fol. 9*b*.

1607

Foll. 181; $13\frac{1}{8} \times 9$ in.; ll. 15; large nasta'līq; rubrications; worm-eaten in parts; 18th century. [DELHI 486]

Kitāb al-Ashbāh wa'l-naẓā'ir.

A defective copy of the work by Zain al-'Ābidīn, containing only the first fann and the majority of the second.

1608

Foll. 515—the original Arabic numeration is correct, except that 394 should be 393, etc.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 22; small clear naskhī; rubrications; infrequent marginal comments; worm-eaten; 18th century. [DELHI 531]

حاشية على كتاب الاشباه والنظائر

Ḥāshiyah 'alā Kitāb al-Ashbāh wa'l-naẓā'ir.

A commentary by Aḥmad ibn Muḥammad al-Ḥamawī (d. 1090/1679; cf. Brockelmann II 310; or 1098/1687 according to the sources given in Bankipore XIX (ii), p. 44, which also calls the present work غمز عيون البصائر) on Ibn Nujaim al-Miṣrī's *Ashbāh wa'l-naẓā'ir*. The present copy lacks the preface which occurs in no. 1609 and other manuscripts of the work.

Beginning:

قوله الحمد لله اختار صيغة انشاء معنى ولا محذور فى عدم محموديته فى الازل بما انشاه العباد من المحامد الخ

The main divisions of the work are as follows:

Fol. 23 — (I) فنّ

Fol. 144*b* — (II) فنّ

(Containing the ordinary kitābs of a work of furū'.)

Fol. 390*b* — (III) فنّ

(Containing numerous aḥkām and additional chapters on personal and civil law.)

End:

قالى شيخى واستادى متع الله المسلمين بطول حياته وهنا تم الكلام وقطعت صحارى الطروس بمطاوا...الاقلام وحصل ما كنت ارجوه واتمناه وذلك من فضل الخ

Prefaced to the manuscript is a fihrist of the *Ashbāh wa'l-naẓā'ir*, made by the same author (Aḥmad ibn Muḥammad al-Ḥamawī) as the colophon implies.

For other copies of the work see Bankipore XIX (ii), no. 1756, Cairo III 85. Printed Cairo 1290; also (under the title غمز عيون البصائر, with the *Kitāb al-Ashbāh*) ? Constantinople, n.d.

Not noted in Ḥ. Kh.

1609

Foll. 293, end defective; $11\frac{1}{8} \times 6\frac{5}{8}$ in.; ll. 27; naskhī; rubrications; marginal comments on most folios; worm-eaten; 18th century. [DELHI 532]

Ḥashiyah 'alā Kitāb al-Ashbāh wa'l-naẓā'ir.

The first part of another copy of Aḥmad ibn Muḥammad al-Ḥamawī's commentary on the *Kitāb al-Ashbāh wa'l-naẓā'ir*, containing the first fann and part of the second. Although defective at the end, it contains the preface lacking in no. 1608.

Beginning:

لك الحمد يا من تنزهت ذاته عن الاشتباه والنظاير وتابعت الخ

The first passage of the *Ashbāh* occurs on fol. 2*b*.

Prefaced to the work is the fihrist of the *Ashbāh*.

1610

Foll. 127, in great disorder, end defective and lacunae numerous (the order should be 1, 48–66, 31–47, 78–115, 118–19, 116–17, 120–7, 2–10, 68–77, 21–30, 11–20, ? 67; $11\frac{5}{8} \times 7\frac{7}{8}$ in.; ll. 25; naskhī; rubrications; 14th century. [DELHI 672]

الكافى شرح الوافى

al-Kāfī sharḥ al-Wāfī.

A commentary by Ḥāfiẓ al-Dīn Abū 'l-Barakāt 'Abd Allāh b. Aḥmad al-Nasafī (d. 710/1310; cf. Ibn Quṭlūbughā 86, Ḥ. Kh. VI 418 f., Brockelmann II 196) on his own treatise of Ḥanafī furū' entitled *al-Wāfī* and arranged after the manner of the *Hidāyah*.

Beginning:

الحمد لمن جلت نعمه ودقّت حكمه...قال...لما فرغت من المختصر المسمّى بالوافى اردت ان اشرحها ارسمه بالكافى الخ

The present manuscript contains portions of the following kitābs:

Fol. 1 الطهارة	Fol. 31–66 الصلوة
Fol. 78–91 الزكوة	Fol. 92– الصوم
Fol. 112– الحج	

End (last extant bāb, fol. 18*b*):

باب الهدى وهو من الابل والبقر والغنم لان الهدى ما يهدى الى مكه الخ

For other copies see Loth 250–4 (these would appear to contain both *Wāfī* and *Kāfī*, but in 250 the beginning of the *Kāfī* only is quoted); Āṣafīyah, p. 1100; Berlin 4574; Cairo III, p. 101.

Ḥ. Kh. VI 418.

1611

Foll. 138; $10\frac{3}{4} \times 6\frac{1}{2}$ in.; ll. 15; large clear naskhī; rubrications; copious marginal and interlinear comments in earlier folios; 18th century. [DELHI 656]

كنز الدقائق

Kanz al-daqā'iq.

A well-known compendious compilation of discussions upon points of Ḥanafī furū', by Abū 'l-Barakāt 'Abd Allāh b. Aḥmad al-Nasafī (d. 710/1310; cf. Ibn Quṭlūbughā 86; Ḥ. Kh. v 249; Brockelmann II 196). The work is based mainly upon the author's own treatise *al-Wāfī*.

Beginning:

الحمد لله الذى اعز العلم فى الاعصار واعلى حزبه والانصار الخ

The work contains the kitābs usual in a treatise on furū'.

End:

ومن صالح من الورثة على شىء فاجعل كان لم يكن واقسم ما بقى على سهام من بقى والحمد لله الخ

For other copies see Loth 255–63; Rāmpūr 493–500; Bankipore XIX (ii), nos. 1693–4; Āṣafīyah, p. 1102. Printed Cairo 1309, Delhi 1870, Lucknow 1874, Bombay 1294/1877, etc.
Ḥ. Kh. v 249 f.

1612

Foll. 395; $8\frac{7}{8} \times 5\frac{1}{2}$ in.; ll. 7; large well-written naskhī; rubrications; many words overlined red; frequent marginal and interlinear comments; worm-eaten; 18th century. [DELHI 657]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1613

Foll. 225; $7\frac{7}{8} \times 4\frac{1}{4}$ in.; ll. 9; well-written naskhī; rubrications; scattered marginal comments; worm-eaten; date 1172/1758–9 (5th year of 'Ālamgīr); copyist, Muḥammad Ya'qūb Qādirī of Najīb-ābād. [DELHI 658]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1614

Foll. 181; $9\frac{1}{8} \times 6\frac{1}{8}$ in.; ll. 13; sprawling naskhī (Indian); rubrications; frequent marginal and interlinear comments in Arabic and Persian; date 1102/1690–1. [DELHI 659]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1615

Foll. 301 (not quite completed); $12\frac{1}{2} \times 8\frac{1}{8}$ in.; ll. 7; large cursive naskhī; rubrications; worm-eaten; 17th century. [DELHI 660]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1616

Foll. 124, defective at end; $11\frac{1}{4} \times 6\frac{3}{8}$ in.; ll. 9; large clear naskhī; rubrications; some interlinear and marginal comments; injured by damp and insects; 17th century. [DELHI 661]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1617

Foll. 88, unbound and end defective; $10\frac{5}{8} \times 7\frac{7}{8}$ in.; ll. 7; Indian naskhī; rubrications; copious marginal and interlinear comments; injured by damp and insects; 18th century. [DELHI 663]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī. It proceeds no further than the *Kitāb al-Shirkah*.

1618

Foll. 179, defective both ends; $12\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 17; large nasta'līq; rubrications; copious marginal and interlinear comments; 17th century. [DELHI 662]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1619

Foll. 98, end defective; $12\frac{5}{8} \times 8\frac{1}{2}$ in.; ll. 10; inelegant naskhī; rubrications; copious marginal and interlinear comments; 17th century. [DELHI 666]

Kanz al-daqā'iq.

The second part—from the *kitāb al-buyū'* to the *bāb al-khunthā*—of the work by Abū 'l-Barakāt al-Nasafī.

1620

Foll. 185, defective both ends; $9\frac{3}{4} \times 5\frac{7}{8}$ in.; ll. 5–10; large naskhī in a variety of hands; partly vocalised; rubrications; numerous marginal and interlinear comments; worm-eaten; 17th century. [DELHI 664]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1621

Foll. 1–73, fol. 42 wrongly inserted and numbered; $9 \times 4\frac{3}{4}$ in.; ll. 15; large well-written naskhī; rubrications; copious comments between lines, in margins and on inserted sheets; badly damaged by insects or rodents; date 1179/1765–6 (7th year of Shāh 'Ālam). [DELHI 665 *a*]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī.

1622

Foll. 91, end defective, fol. 32 blank; $11\frac{1}{4} \times 6\frac{5}{8}$ in.; ll. 7; large naskhī, in two styles; rubrications; numerous interlinear and marginal comments on some folios; 18th century. [DELHI 667]

Kanz al-daqā'iq.

Another copy of the work by Abū 'l-Barakāt al-Nasafī, containing the kitābs from *ṭahārah* to *rujū' 'an al-hibah*.

1623

Foll. 507 (Arabic foliation inaccurate after 210); $11\frac{1}{2} \times 7\frac{1}{2}$ in.; ll. 35; naskhī (foll. 122–182 in a different hand from the rest); rubrications; 17th century. [DELHI 504]

تبيين الحقائق
[فى شرح كنز الدقائق]

Tabyīn al-ḥaqā'iq
[fī sharḥ Kanz al-daqā'iq]

The latter part of a commentary by Fakhr al-Din 'Uthmān ibn 'Alī al-Zaila'ī (d. 747/1346; cf. Bankipore XIX (ii), pp. 2 f. and the references there given—Ḥ. Kh. v 250 gives the date as 743/1342) on Abū 'l-Barakāt's treatise on Ḥanafī furū', the *Kanz al-daqā'iq*.

Beginning:

كتاب الايمان ' اليمين لغوة [*sic*] لغة قال الله تعالى لاخذنا منه باليمين لمجدٍ وقال السماح رايتُ عراجة الاوسىّ يسموا [*sic*] الى الخيرات الخ

The principal kitābs marked are as follows:

Fol. 1 *b*	كتاب الايمان	Fol. 27 *a*	الحدود
Fol. 97 *b*	الوقف	Fol. 101 *a*	البيع
Fol. 169 *b*	القضا	Fol. 204 *b*	الوكالة
Fol. 298 *a*	المكاتب	Fol. 312 *a*	الولاء
Fol. 422 *a*	الجناية	Fol. 466 *b*	الوصايا
Fol. 493 *a*	الفرايض		

End:

ولو جعلت كانها لم تكن لكانت من ستة وتعول بهم الى سبعة وبقى سهم للعصبة والله سبحانه وتعالى اعلم الخ

For other copies see (?) Loth 264; Bankipore XIX (ii), nos. 1695–6; Āṣafīyah, p. 1076; Berlin 4577–8. Printed Cairo 1313/1895–6.

Ḥ. Kh. v 250.

1624

Foll. 388; 11×7 in.; ll. 17; large well-written nasta'līq; rubrications; 19th century. [DELHI 505]

Tabyīn al-ḥaqā'iq.

The first part of the work by al-Zaila'ī, beginning with the كتاب الطهارة and ending

with the كتاب الحجّ (fol. 292*a*). In his introduction the author says he called his work تبيين الحقائق لمافيه من تبيين ما اكتنز من الدقائق and this is the title which Ḥ. Kh. v 250 gives to it in full.

Beginning:

الحمد لله الذى شرح صدور العارفين بنور هدايته وزينها بالايمان الخ

End:

ليس له ان يرجع فيه لتملكها [*sic*] منافعها وكذا المكاتبة بخلاف الامه،

1625

Foll. 274—between 48–49 there are 13 folios missing; $8\frac{3}{4} \times 5\frac{3}{4}$ in.; ll. 23; small naskhī in a variety of hands; rubrications; original text overlined; marginal comments; worm-eaten; 18th century. [Delhi 506]

Tabyīn al-ḥaqā'iq.

The third part, containing the section on *Buyū'*, of the commentary by al-Zaila'ī.

1626

Foll. 380, end defective; $11\frac{1}{2} \times 8\frac{1}{2}$ in.; ll. 25; irregular naskhī; rubrications; passages of original text overlined; scattered marginal comments; slightly worm-eaten; 18th century. [Delhi 720]

معدن الحقائق
Ma'din al-ḥaqā'iq.

A commentary on Nasafī's *Kanz al-daqā'iq* by Muḥammad b. Ḥājī b. Muḥammad al-Samarqandī, author of *al-Fatāwī 'l-Kāfūrīyah* (*fl.* 8th/14th century).

Beginning:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ جعل سرايِر العلما معارف كنوز الحقايق وصيّر ضمايرهم خزاين الخ

The kitābs of the book are those of the original text and are set out in a table prefixed.

End (as here extant, *kitāb al-farā'iḍ*):

من اصل المسله فيما ضربته فى اصل المسلة اى فى الذى سميته المضروب صورته رجل مات وترك امراتين وخمس جدات الخ

For other copies see Rāmpūr, p. 251, nos. 557–8; As. Soc. Bengal (Ashraf Ali), p. 19. ? Ḥ. Kh. v 631 (معدن الكنز).

1627

Foll. 202—the Arabic foliation has two leaves numbered 71; $8\frac{1}{2} \times 6\frac{1}{8}$ in.; ll. 13; coarse and carelessly written nasta'līq; rubrications; 19th century. [Delhi 525]

A ḥashiyah by Muḥammad Karīm Allāh (? b. Luṭf Allāh Fārūqī al-Dihlawī, d. 1291/1874; cf. *Tadhkira'i 'Ulamā'i Hind*, p. 172) to al-Zaila'ī's commentary, *Tabyīn al-ḥaqā'iq*, on the *Kanz al-daqā'iq* (the passages of which are written in a bolder hand than the rest).

Beginning:

بعد الحمد والصلوة يقول عبد من عباد الله محمد كريم الله اتعظت من تبئمن الحقابق المشهور بلزيلعى [*sic*] على شرح كنز الدقابق للشح الامام حجه العصر فحر الدىن الزيلعى على مواضع ممعرقه ونعرض تعلمر الطلباء الخ

The chapters of the original text, of which a list is prefaced to the manuscript, are followed and marked, from the *bāb al-wuḍu'* to the *kitāb al-farā'iḍ*.

End:

ولكن ىاخذ من ثلث الكل وهو سهمان من سه وتروح النصف ىلثه وقد استوفاه ياخذ ىدله فمص السدس وهو سهم للسهم،

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1628

Foll. 508 (in two parts, 1–231, 232–508); $10\frac{3}{4} \times 7\frac{3}{8}$ in.; well-written naskhī, with additions in a more cursive hand; text of original written

in red; rubrications; some damage from insects; date 1021/1612; copyist, Aḥmad b. Muḥammad b. Aḥmad b. Shaikh Mūsā, who transcribed the work from a copy taken directly from the author's own and dated 895/1490. [DELHI 612]

رمز الحقائق
Ramz al-ḥaqā'iq.

A commentary (*mamzūj*) by Abū Muḥammad Maḥmūd b. Aḥmad b. Mūsā al-'Ainī (d. 855/1451; cf. Brockelmann II 52 and references there cited; *ibid.* II 197) on Nasafī's well-known treatise on Ḥanafī furū', the *Kanz al-daqā'iq*. The work was completed in 818/1416 at Cairo.

Beginning:

ان اجد ما يستهل به اللسان بالبيان واسد ما يسمد به الاركان من الجنات حمد مبدع الخ

The contents, those of an ordinary work on furū', are described in a list prefixed to the volume.

End:

لان المصلح لما ترك بشئ اعطوه جعل مستوفيا نصيبه وخرج من البين فيبقى الباقى مقسوما على سهامهم'

Author's colophon:

...قد نجز تحريره...مع تخلل الحوادث والنكبات وعروض ما يركب القلب والقالب من الهموم والحسرات من شين بهتان ودين انسان وهم الاولاد والنسوان وحسد الاحدان...والشكوى الى الله وعليه التكلان والحمد لله اولا واخرا...والصلوة على من بعث من بنى عدنان...وعلى آله...الفضل والاحسان'

For other copies see Loth 265; Bankipore XIX (ii), nos. 1697–8; Rāmpūr 230–2; Āṣafīyah, p. 1088. Printed Būlāq 1285/1868–9; lithographed India 1287/1870, Delhi 1315–16/1897–8, etc.

Ḥ. Kh. v 250.

1629

Foll. 120, defective at the end; 8 × 5½ in.; ll. 21; cursive naskhī; passages of original text written in red; rubrications; 19th century. [DELHI 613]

Ramz al-ḥaqā'iq.

Another copy, breaking off at the beginning of the *kitāb al-nikāḥ*, of al-'Ainī's commentary.

1630

Foll. 135, end defective; 13¼ × 8¾ in.; ll. 19; large cursive naskhī; rubrications; copious marginal and interlinear comments; some injury from damp and insects; 18th century (fly-leaf bears the date 1255/1839). [DELHI 614]

Ramz al-ḥaqā'iq.

Another portion, containing the kitābs from بيوع to هبة, of al-'Ainī's commentary.

1631

Foll. 3–564, defective at the end and preceded by a table of contents, foll. 1–3; 11¾ × 7¾ in.; ll. 31; closely-written but legible naskhī in two different hands; 17th century. [DELHI 497]

البحر الرائق فى شرح كنز الدقائق
al-Baḥr al-rā'iq fī sharḥ Kanz al-daqā'iq.

A copious commentary by Zain al-Dīn ibn Ibrahīm, known as Ibn Nujaim al-Miṣrī (d. 970/1563; cf. Brockelmann II 197, 310 and for references, Bankipore XIX (ii), p. 5), on Abū 'l-Barakāt al-Nasafī's *Kanz al-daqā'iq fī 'l-furū'*. The author gives a list of the sources for his material on fol. 1*b*, among them the *Tabyīn al-ḥaqā'iq* of al-Zaila'ī for which see nos. 1624–6. According to Ḥ. Kh. (v 250) Ibn Nujaim in others of his works claims to have brought his commentary down to the *bāb al-da'wā* of the original, but the copies in current use go only to the *bāb al-ijārah al-fāsidah*. The present copy breaks off at the *bāb al-ajdād* of the *kitāb al-ṭalāq*.

Beginning:

الحمد لله الذى دبر الانام بتدبيره القوي وقدر الاحكام بتقديره الخفى الخ

The work comprises the kitābs and other sections usual in books of furū‘, and a list of them is set out in the table of contents prefaced to the volume.

End (as here extant):

واعتدت ان لم تجد محرما بلا خلاف وكذا ان وجدت عند ابى حنيفة ومثله فى المحيط' [يتلوه بان ثبوت النسب]

For other copies see Loth 266–8; Āṣafīyah, p. 1072; Bankipore XIX (ii), nos. 1699–1708; As. Soc. Bengal (Ashraf Ali), p. 13; Leyden IV 133. Printed Cairo 1311. Ḥ. Kh. v 250.

1632

Foll. 403; $12\frac{3}{4} \times 8$ in.; ll. 29; small closely-written naskhī; rubrications; many leaves worm-eaten; 17th century. [DELHI 498]

al-Baḥr al-rā'iq.

A part of the same work by Ibn Nujaim al-Miṣrī, extending from the beginning to the *bāb al-ḥajj 'an al-ghair*.

1633

Foll. 476; $10\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 25; naskhī; rubrications; stained by damp or age; date 1083/1672–3. [DELHI 499]

al-Baḥr al-rā'iq.

Part of the work by Ibn Nujaim al-Miṣrī extending from the *kitāb al-bai'* to the *bāb al-ijārah al-fāsidah*, which was the last written by the author; cf. the colophon:

هذا اخر ما تيسر للمولف تاليفه تغمده الله الخ

1634

Foll. 68, defective at the end; $10\frac{5}{8} \times 5\frac{3}{4}$ in.; ll. 27; closely-written naskhī; rubrications; 17th century. [DELHI 500]

al-Baḥr al-rā'iq.

A portion of the first book, the *kitāb al-ṭahārah*, of the work by Ibn Nujaim al-Miṣrī.

1635

Foll. 363—two folios missing at the beginning and one or more at the end; $11\frac{1}{8} \times 7\frac{1}{8}$ in.; ll. 25; naskhī; rubrications; worm-eaten in parts; 18th century. [DELHI 501]

al-Baḥr al-rā'iq.

Another copy of the work by Ibn Nujaim al-Miṣrī.

1636

Foll. 52–58; $8\frac{1}{4} \times 4\frac{3}{4}$ in.; ll. 17; cursive (Indian) naskhī; 19th century. [DELHI 709*d*]

[al-Baḥr al-rā'iq.]

A short tract on the law of Bai', derived chiefly from the *Baḥr al-rā'iq* of Ibn Nujaim al-Miṣrī. The author of the present work is unnamed.

Beginning:

فصل فى شرائط البيع وما يتعلق بها واعلم ان شرائط البيع على اربع انواع الخ

End:

واعلم ان كل ما ذكر من قوله العاشر ان يكون مملوكا فى نفسه الى ههنا ما خوذ من البحر الرائق الا قليلا فانه من غيره والله تعالى اعلم'

1637

Foll. 266; $11\frac{1}{4} \times 7\frac{1}{2}$ in.; ll. 29; naskhī—passages of original text in red; rubrications; margins ruled; scattered marginal comments; date (?) 1085/1674. [DELHI 738]

النهر الفائق بشرح كنز الدقائق

al-Nahr al-fā'iq bi-sharḥ Kanz al-daqā'iq.

The first quarter of a commentary on Nasafī's *Kanz al-daqā'iq*, by an author unnamed in the text but who is stated in a note on fol. 1*a* to be Sirāj al-Dīn 'Umar b. Nujaim. According to Ḥ. Kh. v 253, the work was never completed owing to the author's imprisonment. The present portion was first written out in 989/1581.

Beginning:

احمدك يا من اظهر ما شا لمن شا من كنوز هدايته الخ

The present manuscript contains the kitābs from *ṭahārah* to *ḥajj*, which are set out with their bābs in a table of contents prefixed to the text.

End:

ليس له ذلك ويردها قلنا تعارض حق الله وحق العبد فقدم حق العبد رعاية لحاجته' والله الموفق'

For another copy see As. Soc. Bengal (Ashraf Ali), p. 20.

Ḥ. Kh. v, p. 253.

1638

Foll. 417; $8\frac{1}{4} \times 6$ in.; ll. 23; cursive naskhī, the original text in red; rubrications; scattered marginal comments; slightly worm-eaten; 18th century. [DELHI 739]

al-Nahr al-fā'iq.

Another copy of the first part of 'Umar b. Nujaim's commentary on the *Kanz al-daqā'iq*. The present copy is larger than the preceding one by the *kitāb al-nikāḥ*.

End:

ومثل هذا الاقرار بالنسب فيمن لها نسب معروف والله الموفق الخ

1639

Foll. 274 (beginning and end defective, lacuna after fol. 1); $7\frac{3}{4} \times 5\frac{5}{8}$ in.; ll. 23; regular naskhī, points frequently lacking; rubrications; text of original written in red ink, the commentary in black; numerous marginal comments; every folio damaged so that one or more lines at the bottom are illegible; 18th century. [DELHI 592]

A commentary on Nasafī's *Kanz al-daqā'iq*. Title and author's name are both lacking, but the work is not تبيين الحقائق (for which see Bankipore XIX (ii), no. 1695), nor البحر الرائق, which did not go beyond the باب الاجارة الفاسدة (see no. 1633), nor 'Ainī's رمز الحقائق (printed Būlāq 1285/1868 and lithographed in India 1287/1870).

Beginning (as here extant):

والنسبة فى مثل هذه المواضع تقع صفة للمتقدم

غفر الله له ولوالديه واحسن اليهما واليه قدم نفسه فى الغفران الخ

The chapters follow those of the original to the end (i.e. كتاب الوصايا, fol. 256*a*).

End (last complete section here extant):

فاجعل كان لم يكن واقسم على سهام من البقى واقسم ما بقى من التركة على سهام ما بقى من الورثة الخ

Ḥ. Kh.?

1640

Foll. 208 (lacuna between 201 and 202); $9\frac{7}{8} \times 5\frac{1}{2}$ in.; ll. 19; naskhī; rubrications; margins ruled; greatly damaged by insects; date 1154/1741. [DELHI 642]

الفتاوى السراجيّة

al-Fatāwī al-Sirājīyah.

A collection of legal decisions according to the Ḥanafī code, by an author whose name is not mentioned in the work but who is probably Sirāj al-Dīn 'Alī b. 'Uthmān al-Aushī al-Farghānī, who lived towards the end of the 6th/12th century (cf. Brockelmann I 429). In his preface the author says it is an abbreviation of a longer treatise of the same nature composed earlier. The fly-leaf erroneously states that the present manuscript contains the first part only of the work. It was completed in 569/1173.

Beginning:

قال العبد الضعيف تولّاه الله بعصمته وخص اسلافه برحمته هذا ما اختصرته من كتاب سبق منى جمعه وتصنيفه ونظمه وتاليفه فى نفايس اجناس الواقعات الخ

The work comprises the usual kitābs (each with many bābs) of a work on furū'. They are described in a number of folios much damaged, prefaced to the volume.

End:

وانسدنى القاضى الامام الى زيد الدبوسى رحمه
الله عليه شعر جهدت لتاصيل الدمايل فى الورى،
فرفقنى ربى مماطاش عن سهمى، فاجيبت ما ود
مات عن سنن الهدى لمستنبطى الاحكام بالراي
والفهم، تمت الكتاب الخ

For other copies see Būhār II, no. 168; Āṣafīyah, p. 1054; Bankipore XIX (i), no. 1674.

Printed on margins of *Fatāwī-i Qāḍikhān*, Lucknow 1293–5/1876–8, and separately 1310/1892–3.

Ḥ. Kh. IV 358.

1641

Foll. 195; 10 × 5½ in.; ll. 19; nasta'līq; rubrications; worm-eaten and injured by damp; 18th century. [DELHI 641]

al-Fatāwī al-Sirājīyah.

Another copy, uncompleted, of the same work containing the kitābs from *ṭahārah* to *farā'iḍ*. The fly-leaf bears the title فتاوى سراجى.

1642

Foll. 290; 9 × 5⅛ in.; ll. 17; large coarse naskhī with some additions in a smaller hand; rubrications; 17th century. [DELHI 643]

al-Fatāwī al-Sirājīyah.

Another copy of the same work, prefaced by a list of contents. This is a complete copy.

1643

Foll. 499; 12¾ × 8½ in.; ll. 29; naskhī; rubrications; margins ruled; slightly worm-eaten; 19th century. [DELHI 625]

فتاوى قاضيخان

Fatāwī-i Qāḍīkhān.

A well-known collection of legal opinions according to the Ḥanafī code compiled by Fakhr al-Dīn Abū 'l-Maḥāsin Ḥasan b. Manṣūr al-Ūzjandī al-Farghānī, commonly known as Qāḍīkhān (d. 592/1196; cf. Ibn Quṭlūbughā 16 and 56, Brockelmann I 376, and Ḥ. Kh. IV 364). In some copies there is a statement, lacking in the present one, that the author began the dictation of the work in 578. The present manuscript contains numerous errors of transcription.

Beginning:

الحمد لله رب العالمين والصلوة على رسوله محمد
وآله اجمعين حمدا يقربنا الى مرضات الله الخ

The work comprises the ordinary divisions of a treatise on furū', from the *kitāb al-ṭahārah* to the *kitāb al-ḥajr*. A table of contents is prefixed to the volume.

End:

لا يجوز وقفه وان اذن له القاضى فيما اقبنا [*sic*]
بصحة الحجر على الحر البالغ كما هو مذهب
ابييوسف ومحمد رحمهما الله، والله اعلم الخ

For other copies see Loth 210 (for the first half only); Brit. Mus. 1604; Bankipore XIX (i), nos. 1623–6; Āṣafīyah, p. 1056; Berlin 4813 (fourth part only). Printed Calcutta, 4 vols., 1835; Lucknow 1293–5/1876–8.

Ḥ. Kh. IV 364.

1644

Foll. 500, both ends defective; 10¼ × 6⅝ in.; ll. 25; well-written naskhī; rubrications; ruled margins; occasional marginal comments; injured by damp and insects; 17th century. [DELHI 526]

Fatāwī-i Qāḍīkhān.

Another copy of the same work, containing the kitābs from *ṭahārah* to *qaḍā'*.

1645

Foll. 444; 11¾ × 7 in.; ll. 23; nīm-shikastah; rubrications; date 1241/1825–6. [DELHI 627]

Fatāwī-i Qāḍīkhān.

The second part of the same work, containing the kitābs from *buyū'* to *ḥajr*.

1646

Foll. 7–469 (lacuna at 455*b*); 12⅝ × 8 in.; ll. 25; naskhī; rubrications; end folios injured by damp; date 1180/1766–7.

Fatāwī-i Qāḍīkhān.

Another copy of the latter part of the work, containing the kitābs from *ijārāt* to *ḥajr*. The text is preceded by a table of contents to the whole work.

1647

Foll. 67, end defective; 7¼ × 5⅛ in.; ll. 15; naskhī; rubrications; some marginal comments; 19th century. [DELHI 629]

Fatāwī-i Qāḍikhān.

The first part of the same work, containing the *kitāb al-ṭahārah* and the earlier part of the *kitāb al-ṣalāh*.

1648

Foll. 277 (in two parts, 1–93, 94–277), end defective; 11 × 9¼ in.; naskhī in a Persian hand in the first part and in a more cursive, ill-written, hand in the second; rubrications (in the first part only); some marginal comments; worm-eaten; 18th century. [DELHI 630]

Fatāwī-i Qāḍikhān.

The latter half of the same work, containing the kitābs from *buyū'* to *shirkah*.

1649

Foll. 494 (Arabic numeration faulty after 346); 8⅛ × 5½ in.; ll. 24; naskhī in a variety of hands; rubrications; some injury from damp and insects; 18th century. [DELHI 640]

فصول الاستروشنى

Fuṣūl al-Ustrūshanī.

A handbook of decisions on disputed questions of furū' having a practical bearing, by the Ḥanafī legist Muḥammad b. Maḥmūd al-Ustrūshanī (d. 632/1234; cf. Brockelmann I 380, no. 35; Bankipore XIX (i), p. 164 f.). According to Ḥ. Kh. IV 433, the work was completed in 625/1228 after 32 years and 7 months of labour.

Beginning:

الحمد لله الذى مهد دين الاسلام واحكم اساسه
ببيان القضا والاحكام الخ

The work comprises 30 faṣls described in 10 folios prefixed to the volume.

End:

فان الله دع' يقول فى قوله الحق وفوق كل ذى
علم عليم والحمد لله الخ

For other copies see Bankipore XIX (i), no. 1681, Rāmpūr 446–7.
Ḥ. Kh. IV 432 f.

1650

Foll. 395 (defective at both ends, with sundry lacunae in the body of the text); 10 × 7⅛ in.; ll. 25; naskhī; without rubrications; worm-eaten; 17th century. [DELHI 639]

Fuṣūl al-Ustrūshanī.

Another copy of the work of al-Ustrūshanī.

1651

Foll. 279; 9¾ × 5½ in.; ll. 23; cursive naskhī; rubrications; scattered marginal comments; date 985/1577. [DELHI 645]

قنية المنية لتتميم الغنية

Qunyah al-munyah li-tatmīm al-Ghunyah.

A selection of fatāwā on Ḥanafī furū', taken from the *Ghunyah al-fuqahā* of Fakhr al-Dīn Badī' b. Abī Manṣūr al-'Arabī (Ḥ. Kh. IV 572 calls him "al-'Irāqī") and enlarged with additions from other sources by Abū 'l-Rajā Mukhtār b. Maḥmūd Najm al-Dīn al-Zāhidī (d. 658/1260; cf. Ḥ. Kh. *loc. cit.*, Ibn Quṭlūbughā 223, Brockelmann I 382). Ḥ. Kh. quotes an opinion to the effect that the work is

notorious among the learned for the "weakness" of its traditions because the author was a Mu'tazilī. The compiler of the table of contents which prefaces the present manuscript appends a list of Mu'tazilī writings which the author has used in the course of the work.

Beginning:

الحمد لله الذى اوضح معالم العلوم واعلى منارها ونشر فى ملكوت السموات والارض اضواءها وانوارها الخ

The work comprises the ordinary kitābs of a treatise on furū'. They are set out in the prefixed table of contents.

End:

ولو قال حكمت على وكيل المدعى عليه لا تصح من محضر من الوكيل'

For other copies see Brit. Mus. 199 and Suppl. 281; Cairo III 99; Munich 288–9.
Ḥ. Kh. IV 572.

1652

Foll. 624, end defective; $10\frac{3}{4} \times 6\frac{3}{4}$ in.; ll. 23; regular naskhī; rubrications; some damage from insects; 18th century. [DELHI 636]

فصول الاحكام فى أصول الأحكام

Fuṣūl al-iḥkām fī uṣūl al-aḥkām.

The work is sometimes known, erroneously, as *Fuṣūl al-'Imādī*. It is a Ḥanafī text-book dealing with the processes of the law and the application of the furū' in civil actions and the author is Abū 'l-Fatḥ Zain al-Dīn 'Abd al-Raḥīm b. Abi Bakr al-Farghānī, who completed it in 651/1252 and died at some time after 670/1271 (cf. Brockelmann I 382). According to Ḥ. Kh. IV 440, the authorship was disputed, some ascribing the work to Jamāl al-Dīn b. 'Imād al-Dīn al-Ḥanafī.

Beginning:

وباسمه يبداء كل كتاب ويختم وينشر كل خطاب وينظم الخ

The work comprises 40 faṣls, which are described in the preface (foll. 2–10).

End (as here extant):

الميزاب اذا كان منصوبا الى دار الغير فاختلفا فقال صاحب الميزاب لى حق اجزاء الماء الخ

For other copies see Brit. Mus. 1606; Bankipore XIX (i), nos. 1685–8; Āṣafīyah, p. 1098; Berlin 4888 (where the contents are fully described); Cairo III 97. With the *Fuṣūl* of al-Ustrūshanī the work was the basis of the *Jāmi' al-Fuṣūlain* by Maḥmūd b. Isrā'īl (called Ibn Qāḍi Samāwunah), which was printed at Būlāq, 2 vols., 1300–1/1883–4.
Ḥ. Kh. IV 440.

1653

Foll. 339 (Arabic numeration faulty after 52); $10\frac{1}{2} \times 7\frac{1}{4}$ in.; ll. 28; regular naskhī, with one small section in a different hand from the rest; rubrications; margins ruled; scattered marginal comments; date 1135/1723; copyist, Ḥāfiẓ Pīr Muḥammad b. Shaikh Khalāṣ Muḥammad of Haranpūr, pargānah ? Nandanpūr. [DELHI 637]

Fuṣūl al-iḥkām fī uṣūl al-aḥkām.

Another copy of the work by Abū 'l-Fatḥ Zain al-Dīn al-Farghānī. The colophon entitles it الفصول العمادية فى علم الفقه.

1654

Foll. 136; $9\frac{5}{8} \times 5\frac{1}{8}$ in.; ll. 11; large and ornamental but incorrect nasta'līq; rubrications; margins ruled; tawdry 'unwān, injured by damp; later folios red and black in alternate lines; 18th century. [DELHI 691]

منية المصلّى وغنية المبتدى

Munyah al-muṣallī wa-ghunyah al-mubtadī.

A short treatise on ceremonial lustration and worship. The author's name does not appear, but he has been identified as Sadīd al-Dīn al-Kāshgharī. His date is unknown but he is judged, from the works he quotes, to have lived in the 7th century Hijrī (cf. Ḥ. Kh. VI 227; Brockelmann I 432; Bankipore XIX (i), p. 170).

Beginning:

الحمد لله رب العالمين. . .اعلموا وفقكم الله تعالى واياںا ان انواع العلوم الخ

The following sections are comprised in the work:

Fol 4*a*	كتاب الصلوة
Fol. 17*a*	فصل فى التيمم
Fol. 26*a*	فصل فى المياه
Fol. 30*a*	فصل فى الحياض
Fol. 35*a*	باب المسح على الخفين
Fol. 38*b*	كتاب الصلوة
Fol. 48*b*	فصل فى النجاسة
Fol. 56*b*	فصل فى الاسار
Fol. 94*b*	فصل فى ضعف الصلوة
Fol. 105*a*	فيما يكره فعله الخ
Fol. 111*b*	فى السنن [*sic*] الصلوة
Fol. 123*b*	فى السجدة [*sic*] السهو

End:

ولو قرأ حماله الحطب بالتاء تفسد ولو قرأ من الجنه والناس بنصب الجيم لا تفسد'

For other copies see Loth 357–8; Brit. Mus. 130, Suppl. 290; Rāmpūr 585–9; Āsafīyah, p. 1108; Bankipore XIX (i), no. 1689; Berlin 3542–3. Printed Kazan 1889; lithographed Delhi 1873, Lahore 1876, Bombay 1302/1885, etc.
Ḥ. Kh. VI 227.

1655

Foll. 12–157; $8\frac{5}{8} \times 5\frac{7}{8}$ in.; ll. 7; well-written nas<u>kh</u>ī with interlinear Persian translation in nasta'līq; rubrications; 17th century. [DELHI 692*b*]

Munyaḥ al-muṣallī.

Another copy, good and correct, of the work by Sadīd al-Dīn. It is shorter than the previous one by a few lines.

1656

Foll. 86; $9\frac{1}{8} \times 6\frac{1}{8}$ in.; ll. 13; nasta'līq; rubrications; copious marginal and inset comments; 18th century. [DELHI 693]

Munyaḥ al-muṣallī.

Another copy of the work by Sadīd al-Dīn. A short additional chapter, headed باب السجدات, is attached at the end.

1657

Foll. 132; $8\frac{3}{8} \times 5\frac{1}{4}$ in.; ll. 11; nas<u>kh</u>ī, foll. 2 and 3 in a different hand; rubrications; margins ruled; scattered marginal comments; slightly worm-eaten; 18th century. [DELHI 694]

Munyaḥ al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1658

Foll. 86; $9\frac{1}{4} \times 5\frac{1}{8}$ in.; ll. 13; nas<u>kh</u>ī; rubrications; margins ruled; worm-eaten; many folios badly repaired; 18th century. [DELHI 695]

Munyaḥ al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1659

Foll. 3–83; $8\frac{1}{2} \times 5\frac{7}{8}$ in.; ll. 13; nasta'līq; rubrications; 19th century. [DELHI 696*a*]

Munyaḥ al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1660

Foll. 16–125; $8\frac{1}{8} \times 5\frac{1}{8}$ in.; ll. 12; nas<u>kh</u>ī, with some vocalisation added, apparently by a young student; rubrications; scattered marginal and interlinear comments; 19th century. [DELHI 697*c*]

Munyaḥ al-muṣallī.

Another copy of the work by Sadīd al-Dīn. The fly-leaf states erroneously that this is the first part only.

1661

Foll. 111; $6\frac{3}{4} \times 5\frac{3}{8}$ in.; ll. 11; naskhī; rubrications; copious marginal and interlinear notes; worm-eaten; 18th century. [DELHI 698]

Munyah al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1662

Foll. 90; $8\frac{1}{8} \times 5\frac{1}{8}$ in.; ll. 12; coarsely-written naskhī; rubrications, not consistently supplied; date 1224/1809. [DELHI 699]

Munyah al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1663

Foll. 104; $8\frac{5}{8} \times 6\frac{1}{8}$ in.; ll. 11; large inelegant naskhī; rubrications; scattered marginal and interlinear comments in Arabic and Persian; date 1275/1858–9. [DELHI 700]

Munyah al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1664

Foll. 77; $7\frac{7}{8} \times 6$ in.; ll. 13; poorly-written nasta'līq; rubrications; margins ruled; date 1245/1829–30. [DELHI 701]

Munyah al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1665

Foll. 9–35; $11\frac{1}{4} \times 6\frac{7}{8}$ in.; ll. 20; cursive (Indian) naskhī; rubrications; 19th century. [DELHI 702b]

Munyah al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1666

Foll. 17–80; $8\frac{3}{4} \times 5$ in.; ll. 14; nasta'līq; rubrications; slightly worm-eaten; 18th century. [DELHI 703c]

Munyah al-muṣallī.

Another copy of the work by Sadīd al-Dīn.

1667

Foll. 135; $11\frac{1}{2} \times 7\frac{3}{8}$ in.; ll. 19; nasta'līq; rubrications; original text overlined red; 19th century. [DELHI 593]

شرح منية المصلّى

Sharḥ Munyah al-muṣallī.

(Also called *Ghunyah al-muṣallī.*)

A commentary (*mamzūj*)—according to a note on the fly-leaf the first part only—by Ibrahīm b. Muḥammad b. Ibrahīm al-Ḥalabī (the text of the present manuscript reads الچلبى), who died in 956/1549 (cf. Brockelmann I 432), on al-Kāshgharī's *Munyah al-muṣallī*, a treatise on ritual purification and on worship. This is, the author states in his preface, a work additional to his longer commentary, المنجلى.

Beginning:

الحمد لله الذى جعل العبادة مفتح السعادة ومطمح السيادة وملمح الحسن والزيادة الخ

The following chapter-headings are provided:

Fol. 3*a*	كتاب الطهارة
Fol. 18*a*	فصل فى التيمم
Fol. 26*a*	فصل بيان احكام المياه
Fol. 28*a*	فصل فى بيان احكام الحياض
Fol. 36*a*	فصل فى نواقض الوضو
Fol. 42*a*	فصل فى النجاسة
Fol. 47*b*	فصل فى الآسار
Fol. 84*a*	فصل فى صفة الصلوة
Fol. 102*a*	باب فى السنن

Fol. 113*a* فصل فيما يفسد الصلوة

Fol. 120*a* فصل فى سجود السهو

Fol. 127*a* فصل فى بيان زلة القارى

Fol. 131*b* الفصل الثانى تخفيف المشدود الخ

End:

واختاره بعض المتاخرين وقيده بعضهم بما ان لم يكن فى صلوة الفرض؛

For other copies see Loth 359, I; Āṣafīyah, p. 1092; Munich 166–9; Paris 1149–51; Cairo III 69. Printed Constantinople 1312/1894–5.

Ḥ. Kh. VI 228.

1668

Foll. 256; $11\frac{7}{8} \times 8$ in.; ll. 25; clear naskhī; rubrications; first and last folios damaged; worm-eaten; a few marginal comments; 17th century. [Delhi 594]

حلية المحلّى[1] وبغية المهتدى فى شرح منية المصلّى

Ḥilyah al-muḥallī wa-bughyah al-muhtadī fī sharḥ Munyah al-muṣallī.

A commentary by Muḥammad b. Muḥammad, known as "Ibn Amīr al-Ḥājj al-Ḥalabī" (d. 879/1474; cf. *Ḥadāi'q al-Ḥanafiyah*, p. 234; Brockelmann I 432), on al-Kāshgharī's *Munyah al-muṣallī*. The work was completed in 865/1461.

Beginning:

الحمد لله عظيم الفضل والطول شديد القوة والحول الخ

Text and commentary are introduced by م and ش respectively.

[1] The copyist (fol. 2*a*) writes المتحلّى

The following chapter-headings are provided:

Fol. 5*a* كتاب الصلوة

Fol. 13*b* اما الشرائط

Fol. 14*a* اما فرائض الوضو

Fol. 59*a* اما الطهارة الكبرى

Fol. 88*a* فصل فى التيمم

Fol. 117*a* فصل فى المياه

Fol. 125*a* فصل فى الحياض

Fol. 135*b* فصل فى المسح على الخفين

Fol. 154*a* فصل فى نواقض الوضو

Fol. 205*a* فصل فى الآسار

Fol. 249*b* اما الشرط الثالث الخ

End:

ولا باس بالنظر اليها ومسّها فى الفتاوى الظهرية وغيرها وهو ظاهر والله...اعلم؛

Author's colophon:

نجز تبيض هذا السفر المبارك من حِلية المحلى وعنية [*sic*] المهتدى فى شرح منية المصلى وعية المبتدى بفصل الله ومعونته..على يدى مولفه... محمد بن محمد بن محمد...مشتهر بابن امير الحاج الحلبى الحنفى...فى مدة...شهر شعبان المكرم فى سنة خمس وستين وثمانميه...بالمدرسه النورية المعروفة بالحلاو[ية]...بحلب المحروسة...

For other copies see Bankipore XIX (i), no. 1690; Paris 1147–8; Cairo III, p. 41.

Ḥ. Kh. VI 228.

1669

Foll. 202 (originally 246, defective at beginning, lacunae in other places); $7\frac{5}{8} \times 6\frac{1}{8}$ in.; ll. 17; well-written naskhī, sometimes vocalised; beginnings of paragraphs overlined; some marginal comments; worm-eaten; date 650/1252; copyist, Muḥammad b. Muḥammad, known as al-Ḥusām. [Delhi 603]

A work on Ḥanafī furū', lacking title and author's name. Cases discussed are grouped

under the ordinary headings of a treatise on furū‘ and most chapters with the isnād, محمد عن يعقوب عن ابى حنيفة.

Beginning (as here extant):

...لايُرَى الاصابعُ منه جاز المسح ولو ظهر من الخلق الابهام الوسطى والخنصر وبين كل اِصبَع شى الخ

The first complete section begins:

النوع الثالث فى كيفيّة السمر

End:

نزلت الايه فى النعمر فثبت ان عند ذلك بصر من... بيان ويخاطب به المخاطبُون من اهْل الايمان والله المستعان وعليه التكلان'

? Ḥ. Kh.

1670

Foll. 122; $8\frac{5}{8}\times5\frac{1}{4}$ in.; ll. 19; nasta‘līq; rubrications; some damage from insects; date 1059/1649. [Delhi 647]

الفتاوى الكافوريّة

al-Fatāwī 'l-Kāfūriyaḥ.

A compilation of legal opinions from a number of Ḥanafī text-books, e.g. *Hidāyaḥ*, *Sirājiyaḥ*, *Kubrā*, *Ṣughrā*, *Jāmi‘ al-Kabīr*, *Jāmi‘ al-Ṣaghir al-Ūzjandī*, etc., each of which is represented in the text by an initial or other letter. The author is Muḥammad b. Ḥājī b. Muḥammad b. Ḥasan al-Samarqandī, who dedicated the work to Khwājah Kāfūr, governor of Ẓafarābād in the reign of Fīrūz Shāh (? Taghlaq—752/1351—799/1397).

Beginning:

الحمد لله الذى صرفنا فاهمّنا الى معرفة الشرائع والاحكام والصلوة على رسوله الخ

The work comprises the ordinary kitābs of a treatise on furū‘—each with numerous short faṣls—but in an order differing a little from the usual one.

End:

نصف الخارج فى المضروب يحصل نصف المضروب وهو ثلثة ثم اقسم سهام البنات'

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1671

Foll. 296, end defective and lacunae after 8, 14 and 18; foll. 22 and 19–21 in that order should follow 52; $7\frac{3}{4}\times6$ in.; ll. 15; large sprawling naskhī with numerous additions in a later hand; frequent marginal comments; principal portion worm-eaten; 13th century (a note on the fly-leaf states the manuscript is an autograph). [Delhi 649]

الفتاوى الظهيريّة

al-Fatāwī al-Ẓahīriyaḥ.

The first part of a work dealing with cases of Ḥanafī furū‘, by the Qāḍī Muḥammad b. Aḥmad, Ẓahīr al-Dīn al-Bukhārī, muḥtasib at Bukhārā (d. 619/1222; cf. Ḥ. Kh. IV 362 and a note on the fly-leaf of the present manuscript quoted below, and also Brockelmann I 379 and Bankipore XIX (i), p. 163).

Beginning:

الحمد لله المتفرد بالعلاء المتوحد بالبقاء الدافع ضرار البلاء الخ

The contents of the present copy are the kitābs of the earlier part of a work on furū‘, from *ṭahāraḥ* to *ṭalāq*. They are fully described in foll. 297–300 appended to the text.

End (last complete section):

ولو كان الحبل من زوج لا ضمان على العاصب فيه على كل حال فان ماتت عنده من ذلك فلو ان المولى هو الدى احبلها الخ

[A note on the fly-leaf contains the following particulars about the author:

هو القاضى الامام محمد بن احمد بن عمر القاضى ظهير الدين البخارى المحتسب ببخارا صاحب الفتاوى

والفوايد الظهيرية المقبولتان المعمولتان المتداولتان
بين ايدى العلماء تلميذ استاذ الاجل السح الامام
ظهير الدين ابو المحاسن بن على المرغينانى...اليه
رياسة العلح [?] بعد الستمايه [ومات رحمه الله سنه
تسع عشر وستمائة]'

For other copies see Rāmpūr, nos. 371–2; Āṣafīyah, p. 1054; Bankipore XIX (i), nos. 1678–80.
Ḥ. Kh. IV 362.

1672

Foll. 3–8, lacuna between 5 and 6; $9\frac{1}{5} \times 4\frac{3}{4}$ in.; ll. 12; naskhī; rubrications; copious marginal and interlinear comments; 17th century. [DELHI 687*a*]

خلاصة الكيدانى

Khulāṣah al-Kaidānī.

This is the work which has usually been called مطالب المصلّى (cf. Berlin 3524; Brockelmann II 198). A work with the same beginning appears in Ḥ. Kh. VI 83 f. as مقدّمة الصلوة. It is a short treatise on the classes of acts recognised by the shar', with special reference to the ritual of worship. Neither title nor author's name appears but traditionally the work is ascribed to Luṭf Allāh al-Nasafī, known as al-Fāḍil al-Kaidānī (d. 983/1575), although others ascribe it to Shams al-Dīn Muḥammad b. Ḥamzah al-Fanārī (d. 833/1429; cf. Ḥ. Kh. and Brockelmann, *loc. cit.*).

Beginning:

الحمد لله ربّ العالمين والصّلوة على رسوله
محمد... اعلم بان العبد مبتلى [*sic*] بين ان
يطيعَ اللهُ فيُثَابُ [*sic*] وبَيْـنَ [*sic*] ان يعصيَهُ
فيُعَاقب [*sic*] الخ

The following bābs are comprised in the work:

Fol. 5*a*	(1) فى الفرائض
Fol. 5*a*	(2) فى الواجبات
[(missing)	(3) فى السنن]
[(missing)	(4) فى المستحبات]
Fol. 6*a*	(5) فى المحرّمات
Fol. 6*b*	(6) فى الملروهات
Fol. 8*a*	(7) فى المباحات
Fol. 8*b*	(8) فى المفسدات

End:

وترك فرض من الفرايض بلا عذر ولو طرأ فواته بدون
اختياره وتعمّد الحدث'

For other copies see Brit. Mus. 1200 (2); Āṣafīyah, p. 1084; Berlin 3524; Paris (Decourdemanche Collection 1909), p. 21; Gotha 936.
? Ḥ. Kh. VI 83.

1673

Foll. 11; $8\frac{5}{8} \times 5\frac{7}{8}$ in.; ll. 7; good naskhī, with interlinear Persian translation in nasta'līq; rubrications; scattered marginal comments; 17th century (date ? 1018/1609–10); copyist, Ni'mat Allāh. [DELHI 692*a*]

Khulāṣah al-Kaidānī.

Another copy, complete and correct, of the same work.

1674

Foll. 1–8; $8\frac{3}{4} \times 5$ in.; ll. 9; large ornamental nasta'līq; rubrications; scattered marginal and interlinear comments in Persian and Arabic; 18th century. [DELHI 703*a*]

Khulāṣah al-Kaidānī.

Another copy of the same work, here called كتاب كيدانى.

1675

Foll. 1–8; $11\frac{1}{4} \times 6\frac{7}{8}$ in.; ll. 14; naskhī; rubrications; margins ruled; 18th century. [DELHI 702*a*]

Khulāṣah al-Kaidānī.

Another copy of the same work.

1676

Foll. 32, defective at the end (the present fol. 26 is misplaced and should come last); $9\frac{3}{8} \times 5\frac{3}{8}$ in.; ll. 18; Persian naskhī, partially vocalised; rubrications; some parts worm-eaten, the last folio (26) imperfect; 19th century. [DELHI 596]

شرح الكيدانى

Sharḥ al-Kaidānī.

This would appear to be a commentary by an author unnamed (if Gotha 936 is another copy of the work, he is there said to be Ibn Kamāl-Pāshā, d. 940/1533; cf. Brockelmann II 449) on Luṭf Allāh al-Kaidānī's *Khulāṣah*.

The preface is in Persian and begins:

معنى التسمية دالفارسيه على التحقيق بنام خداى بى همتا آغاز ميكنم الخ

Beginning (of the text):

الحمد لله ربّ العالمين فتح كتابه بعد التيمن بالتسمية بحمد الله سبحانه وتعالى اداييّ [*sic*] لحق شيء مما يجب عليه الخ

Text and commentary are marked by م and ش respectively.

The following chapters are comprised in the work:

[Fol. 2*a*	Author's preface]
Fol. 5*b*	باب (1) فى بيان الفرائض
Fol. 10*a*	باب (2) فى الواجبات
Fol. 14*a*	باب (3) فى بيان السنن
Fol. 17*b*	باب (4) فى المستحبات
Fol. 22*a*	باب (5) فى المحرمات
Fol. 23*a*	باب (6) فى المكروهات
Fol. 30*a*	باب (7) فى المباهات [*sic*]
Fol. 31*b*	باب (8) فى المفسداة [*sic*]

These correspond to the contents of the *Maṭālib al-muṣallī* (cf. Berlin 3524).

End (as here extant fol. 26):

فان المتاخرون اخذو [*sic*] هذا وعليه الفتوى من نوادر البر. . .

For other copies see Rosen, *Manuscrits arabes du Musée As.* (St Petersburg 1881), no. 138 (فقه كيدانى); Gotha 936.

Not noted in Ḥ. Kh.

1677

Foll. 2–26; $9\frac{1}{2} \times 5$ in.; ll. 19; nasta'līq; copious marginal comments; margins ruled; worm-eaten; 18th century. [DELHI 597]

Sharḥ Maṭālib al-muṣallī.

Another copy, complete, of the anonymous commentary on Kaidānī's *Khulāṣah*.

Beginning as in previous entry.

End:

وتعمد الحدث حتى لو لم يتعمد بالحدث لا تفسد به الصلوة كمن يصلّى فسبعة حدث جاز ان ينصرف للتوضى ويتوضأ ويبنى عليه تقية صلوته، والله اعلم، تم استخراج هذه الاحكام من المحيط والفتاوى الحانية والفتاوى الكبرى والكشف والهداية وميزان الاصول واللباب،

Colophon:

تمام شد نسخة المتبركة شرح كيدانى. . .

1678

Foll. 126–174; $8\frac{1}{8} \times 5\frac{1}{8}$ in.; ll. 12; naskhī; rubrications; passages of the original text overlined; 19th century. [DELHI 697*d*]

Sharḥ al-Kaidānī.

Another copy of the commentary on the *Khulāṣah al-Kaidānī*.

1679

Foll. 81–109; $9\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 17; inelegant naskhī; rubrications; date 1248/1832–3. [DELHI 713*b*]

Sharḥ al-Kaidānī.

Another copy of the commentary attributed to Ibn Kamāl-Pāshā on the *Khulāṣah al-Kaidānī*.

1680

Foll. 1–76*a*; 9⅜ × 6⅜ in.; ll. 17; inelegant nas<u>kh</u>ī; rubrications; numerous passages overlined; date 1248/1832–3. [DELHI 713*a*]

شرح الكيدانى

<u>Sh</u>arḥ al-Kaidānī.

A commentary (*mamzūj*) on the work known as *<u>Kh</u>ulāṣah al-Kaidānī* or *<u>Kh</u>ulāṣah al-Ṣalāh*. Neither title nor author's name appears. The author mentions in his preface that he had already written a briefer commentary called جامع للفوائد الاسلامى on the work of Kaidānī.

Beginning:

الحمد لله الذى اي حب [*sic*] التنفير، على كل طائفة من كلِّ قوم لِيَتَفَقَّهُو [*sic*] فى الدين الخ

The chapters contained in the commentary are those of the original text.

End:

قرأة القران بالالحان حرامٌ واستماعها معصية وتحسينها كفر صدق يا رسول الله صلى الله عليه وسلم،

(Is this the commentary of <u>Sh</u>ai<u>kh</u> Ibrahīm, Rāmpūr, p. 207, no. 265, or the anonymous commentary no. 266?)

Not noted in Ḥ. <u>Kh</u>.

1681

Foll. 485, end defective; 10½ × 8⅛ in.; ll. 30; cursive nas<u>kh</u>ī, frequently unpointed; rubrications; slightly worm-eaten; 14th century. [DELHI 725]

فتاوى القاعدى

Fatāwī 'l-Qā'idī.

A compilation of theoretical fiqh and of actual cases in illustration, made by Abū 'Abd Allāh Muḥammad b. 'Alī b. Abī 'l-Qāsim al-Qā'idī al-<u>Kh</u>ujandī. The work was intended to form a work of reference for muftīs. Many of the fatwās quoted in the text are those formulated by Tāj al-Dīn Abū Bakr b. Aḥmad al-A<u>khs</u>īkatī al-<u>Kh</u>ujandī. Some of the quotations are in Persian.

Beginning:

الحمد لله حقّ حمده على منته التى لا يحيط بها الحد الخ

The work comprises the kitābs of an ordinary work on furū', the later ones set out in a table on fol. 1*a*.

End (last extant section):

قال ررى خردد نبيع وتوكيل اول نهار حو موها ددد امد فسح كرد الخ

For another copy see Rāmpūr II, p. 228, no. 407.

Not noted in Ḥ. <u>Kh</u>.

1682

Foll. 23, ends defective; 7¾ × 4⅛ in.; ll. 29; nas<u>kh</u>ī; rubrications; worm-eaten; 14th century. [DELHI 778]

Part of a manual on furū'. Title and author's name are both lacking, and a note on the cover explains that although this work is said in "the index" to deal with farā'iḍ it is actually concerned with fiqh. Each kitāb in the book is introduced by a short statement of the *aṣl* (legal principle) involved.

Beginning (of the first complete bāb, fol. 2*a*):

باب الرجل يامر الرجل يشترى العبد فيجد به العيب الخ

The following kitābs are comprised in this section of the work:

Fol. 2*b*	الحوالة	Fol. 4*b*	الكفالة
Fol. 6*b*	الاجارات	Fol. 8*a*	المضاربة
Fol. 10*a*	الصرف	Fol. 13*b*	الجنايات
Fol. 22*b*	السير		

End (last kitāb):

الاصل ان استيلا الكفار على اموالنا بعد الاحراز يقطع حقيقة الملك دون الحق الخ

1683

3681. Foll. 112; $8\frac{1}{2} \times 6\frac{1}{2}$ in.; ll. 21; small cramped naskhī; rubrications; numerous marginal and interlinear comments; stained by damp; 15th century. [Purchased 11 February 1903]

A commentary upon part of a treatise on Ḥanafī furū‘. Neither title nor author's name appears. (A note in the colophon reads: ...كتاب شرح لماس [*sic*] در ما ملك) [i.e. ? شرح الياس].

Beginning:

الحمد لله الذى انار برافته منار الاسلام هداية الى طريق الرشاد واضاء بحكمته معالم الاحكام الخ

The work contains the kitābs (each with several faṣls) on:

Fol. 1*b*	الطهاره	Fol. 13*a* [*sic*]	الصلوت
Fol. 43*a*	الزكوة	Fol. 50*a*	الصوم
Fol. 54*b*	الحج	Fol. 63*b*	النكاح
Fol. 71*b*	الرضاع	Fol. 72*a*	الطلاق
Fol. 94*a*	العتاق	Fol. 99*a*	الولاية
Fol. 99*b*	المكاتبة	Fol. 101*a*	الايمان

End:

لا قصا اى ولا يصح قضا لانه نوى تخصيص العام وهو خلاف الظاهر،

A printed copy of the *Sharḥ Ilyās* is recorded in Āṣafīyah, p. 1088.

Not noted [i.e. شرح الياس] in Ḥ. Kh.

1684

Foll. 4–132; $10\frac{3}{8} \times 6\frac{1}{2}$ in.; ll. 17; naskhī with occasional passages (Persian) in nasta‘līq; significant words overlined; occasional marginal notes; date 1213/1798–9. [DELHI 489*a*]

الامينيّة [*sic*]

al-Amīnīyaḥ [*sic*].

(Ḥ. Kh. 1 439 calls it الامنية *al-Amnīyah*.)

A hand-book of Ḥanafī fiqh (furū‘) by Muḥammad Amīn ibn ‘Ubaid-Allāh al-Mu'minābādī who studied at Bukhārā and composed his work for the benefit of its inhabitants, whence parts of it are in Persian.

Beginning:

يا دائما للفضل علينا بتوفيق محامدك ويا باسطا لايدينا للتمنى ثمائك اهدنا هداية كافية على وجه الكفاية اختم على الخير امورنا من البداية الى النهاية الخ

There are numerous quotations from the *Hidāyah*, the *Wiqāyah* and similar works and contains the ordinary chapter-headings (sometimes labelled faṣl and sometimes kitāb) of works dealing with furū‘.

End:

ولو قال المريض تيمار فرزندان من بعد از من بر تو او قال انت وكيلى فى تركتى او سلمت الاولاد اليك بعد موتى فذلك ايصاء وفى قاضى الامام ظهير الدين لو قال فرزندان مرا ضائع كما قال لا يصير وصيا، الحمد لله الذى وفقنى بكتابة هذا الكتاب،

No other copies appear to be recorded. Ḥ. Kh. 1 439.

1685

Foll. 4–184, ends defective; $8\frac{3}{4} \times 6\frac{1}{8}$ in.; ll. 10; good naskhī, partially vocalised; rubrications; occasional interlinear and marginal comments; slightly worm-eaten; 17th century. [DELHI 493]

Part of a work dealing with furū‘. It is called on the fly-leaf كتاب انوار البروق by the Imām Mālik [*sic*], but this is not the work of that title by Shihāb al-Dīn Aḥmad b. Idrīs al-Qarafī al-Mālikī (for whom see Ḥ. Kh. 1, p. 469; Brockelmann 1 385).

Beginning (the first bāb here extant):

باب فى الاكفآء قريشٌ بعضهم اكفاءٌ بِبَعْضٍ والعرب بعضهم اكفاء ببعض قال رسول الله عم قريش بعضهم اكفآء ببعض والعرب بعضهم اكفاء ببعض قبيلة بقبيلة الخ

The following kitābs are marked (original foliation):

Fol. 101*b*	الايمان	Fol. 93	العتاق
Fol. 120*a*	السرقة	Fol. 110*b*	الحدود
Fol. 136*b*	البيوع	Fol. 124*b*	السير
Fol. 170*a*	الضمان	Fol. 169*b*	الحوالة
Fol. 183*b*	الوكالة	Fol. 171*b*	القضاء
Fol. 188*b*	الاقرار	Fol. 187*b*	الدعوي
Fol. 190*b*	المضاربة	Fol. 189*b*	الصُلح
Fol. 194*a*	العارية	Fol. 193*b*	الوديعة
Fol. 196*a*	الاجارات	Fol. 194*b*	الهبة
Fol. 207*a*	الماذون	Fol. 202*a*	المكاتب
Fol. 209*b*	الشفعة	Fol. 207*b*	الغصب
Fol. 210*a*	الخراج	Fol. 209*b*	المزارعة
Fol. 211*b*	الكراهية	Fol. 210*b*	الذبايح
Fol. 216*a*	الاشربة	Fol. 215*b*	العتق
Fol. 217*a*	الرهن	Fol. 217*a*	الصيد
Fol. 232*a*	الوصايا	Fol. 220*a*	الجنايات

End (as here extant):

فللموصى الامّ وثلث الولد وقالا له ثلثا كل واحد منهما لان الولد صار . .

1686

Foll. 252, defective at both ends; $10\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 31; regular naskhī, points sometimes lacking; rubrications; a few margins ruled; slightly worm-eaten and the last folio injured by damp; 15th century. [DELHI 598]

A commentary on the latter part of a treatise on furū'. The name of the author and the title of the book are both missing. There are frequent quotations from verses attributed to Zamakhsharī, Ḥātim, Nābighah, Qushairī, Ḥassān ibn Thābit and to others unnamed.

Beginning (of first complete paragraph):

قال وكذا بغيره' اي بغير المقتل كالالية والعصد والفخذ ان تورم وتالم حتى مات فيجب القصاص الخ

Passages of the original text are introduced by قال. The following chapter-headings are provided:

Fol. 13*b*	باب كيفية القصاص ومستوفيه الخ
Fol. 25*a*	كتاب الديات
Fol. 39*a*	باب موجبات الدية والعاقلة الخ
Fol. 54*b*	كتاب الردّة
Fol. 58*b*	كتاب الزنا
Fol. 66*a*	كتاب قطع السرقة
Fol. 75*a*	كتاب قاطع الطريق
Fol. 78*a*	كتاب الاشربة
Fol. 82*a*	كتاب الصيال وضمان الولاة
Fol. 88*b*	كتاب السير
Fol. 106*b*	كتاب الجزية
Fol. 116*b*	باب الهدنة
Fol. 119*a*	كتاب الصيد والذبايح
Fol. 128*a*	كتاب الاضحية
Fol. 135*a*	كتاب الاطعمة
Fol. 143*a*	كتاب المسابقة
Fol. 148*a*	كتاب الايمان
Fol. 163*b*	كتاب النذر
Fol. 170*b*	كتاب القضا
Fol. 191*a*	باب القضاء على الغائب
Fol. 196*b*	باب القسمة
Fol. 200*b*	كتاب الشهادات
Fol. 235*a* كتاب العتق	Fol. 221*b* كتاب الدعوى
Fol. 246*b* كتاب الكتابة	Fol. 242*b* كتاب التدبير

End (last complete section):

قال ولا ينسخ بجنون المكاتب لان ما كان لازما من احد الطرفين لا ينسخ...كالرهن الخ

? Ḥ. Kh.

1687

Foll. 159; $7\frac{1}{8} \times 5\frac{1}{2}$ in.; ll. 19; small clear naskhī; rubrications; some marginal notes; date 1080/1669–70. [DELHI 512]

تنوير الابصار وجامع البحار

Tanwīr al-abṣār wa-jāmi' al-biḥār.

A concise manual of Ḥanafī furū' by Shams al-Dīn Muḥammad ibn 'Abd Allāh ibn Shihāb al-Dīn Aḥmad al-Timurtāshī (d. 1004/1596; cf. *Khulāṣah al-athar* IV 18–20; Brockelmann II 311). The title-page says erroneously that the present volume contains the first part only of the work. It was compiled in 995/1587 (cf. Ḥ. Kh. II 453).

Beginning:

حمدا لمن احكم احكام الشرع الشريف واعلا مناره واعز من قادر باعيايه [*sic*] واغلا مقداره الخ

The work contains the usual chapters of works on fiqh; a table of contents is prefixed beginning with the كتاب الطهارة and ending with the كتاب الفرائض.

End:

وتترك كل دين كسهام وارث ومن صالح من الورثة والغرما على شيء منها طرح ثم قسم الباقى على سهام من بقى منهم٬

For other copies see Loth 273–4, which also contain the commentary *Minaḥ al-Ghaffār*; Brit. Mus. 221, and Hand-list, p. 29; Manchester 181; As. Soc. Bengal (Ashraf Ali), p. 13; Āṣafīyah, p. 1078; Berlin 4620–1.

Ḥ. Kh. II 453.

1688

Foll. 627; $7\frac{1}{8} \times 5\frac{7}{8}$ in.; ll. 15–20; naskhī, at first large and clear, then in a smaller hand; rubrications; some marginal comments; worm-eaten; 18th century (last folio bears the date 1188/1774). [DELHI 542]

الدرّ المختار فى شرح تنوير الابصار

al-Durr al-mukhtār fī sharḥ Tanwīr al-abṣār.

A commentary on Timurtāshī's *Tanwīr al-abṣār*, by Muḥammad 'Alā al-Dīn ibn 'Alī al-Ḥaskafī al-Ḥanafī al-'Abbāsī. The work is an abbreviation of *Khazā'in al-asrār*, a larger commentary on the same text by the author, who tells us in his colophon that he was Imām in the Umayyad Mosque and then Muftī at Damascus and that he completed the work in 1071/1660. He died in 1088/1677; cf. Brockelmann II 311 and Bankipore XIX (i), p. 17.

Beginning:

حمدا لك يا من شرحت صدورنا بانواع الهداية سابقا ونورت بصائرنا بتنوير الابصار الخ

The chapter-headings are those of the original, for which see no. 1687.

End:

وان كان كل الناس ردوه عن حد فتقبلنى مع ماتن واستاد وتحشرنا جميعا مع المصطفى احمد واخواننا السدى لنا الخير دايما ووالدنا داع لنا طالب الرشد وهذا ما علقه المص' رحمه الله تعالى واصوله وفروعه ومشايخه وتلامذته الخ

For other copies see Brit. Mus. 222, and Hand-list, p. 29; Manchester 182; Bankipore XIX (ii), nos. 1763–4; Rāmpūr 189–91; As. Soc. Bengal (Ashraf Ali), p. 14; Berlin 4623–5. Printed Calcutta 1243/1827–8, Lucknow 1280/1863–4, Bombay 1309/1891–2, etc.

Not noted in Ḥ. Kh.

1689

Foll. 227; $13\frac{1}{4} \times 8\frac{1}{8}$ in.; naskhī; rubrications; numerous passages overlined in red; scattered marginal comments; 18th century. [DELHI 518]

الفتاوى الحمّادية

al-Fatāwī al-Ḥammādīyah.

A manual of Ḥanafī furū' compiled by Abū 'l Fatḥ Rukn ibn Ḥusām (al-Dīn) al-Muftī al-Nāgūrī (? 9th century of the Hijrah) and his son Dāwud at the instance of the qāḍī Ḥammād al-Dīn Aḥmad, son of the Qāḍī al-quḍāh Akram (of Nahrwālā in Gujerat). The numerous sources used are set out in the preface of the book.

Beginning:

الحمد لله الذى نوّر قلوب الموحّدين بنور التوحيد والايمان وشرح صدور العلماء لقبول الاس[لام و] الاحسان الخ

The work contains the ordinary kitābs common in works on furū‘, beginning with the *kitāb al-ṭahārah* and ending with the *kitāb al-farā'iḍ*.

End:

من حاشية القدورى من الاعيان والغلات والاخياف وكذا باختين وكذا باخ واخت ومنه من اى جهة كانا وبالوالد والولد ايضا'

[The wording is corrected in the margin to وبالاختين والاخ والاخت من اى جهة كانا.]

For other copies see Manchester 204; Bankipore XIX (ii), no. 1723; Būhār II, no. 162; Rāmpūr, p. 222; As. Soc. Bengal (Ashraf Ali), p. 14. Printed Calcutta 1241. Not noted in Ḥ. Kh.

1690

Foll. 171; 12 × 8¼ in.; ll. 25; nasta‘līq; rubrications; some folios damaged; marginal comments; date 1238/1822–3. [DELHI 519]

al-Fatāwī al-Ḥammādīyah.

Another copy of the work by Abū 'l-Fatḥ Rukn b. Ḥusām al-Nāgūrī and his son Dāwud. A list of contents precedes the work.

1691

Foll. 280; 10⅛ × 5⅜ in.; ll. 23; nasta‘līq; rubrications; some marginal comments; date 1100/1690. [DELHI 520]

al-Fatāwī al-Ḥammādīyah.

Another copy of the work by Abū 'l-Fatḥ Rukn al-Nāgūrī and his son Dāwud. The fly-leaves of the manuscript contain a table of contents and numerous legal notes and comments in a variety of hands.

1692

Foll. 599—Arabic foliation after fol. 360 is faulty, fol. 598 badly damaged; 8⅜ × 5½ in.; ll. 17; nasta‘līq, points frequently omitted; illuminated ‘unwān; rubrications; margins ruled; worm-eaten; 18th century. [DELHI 515]

نور العين فى اصلاح جامع الفصولين

Nūr al-‘ain fī iṣlāḥ Jāmi‘ al-fuṣūlain.

A collection of Ḥanafī fatwās by Muḥammad ibn (Aḥmad) Nishānjī-zāda (محمد الشهير ابوه بنشانجى زاده) who died in 1031/1622 (cf. Brockelmann II 225, who calls him Md. Nishānjī-zāda). The work is based on Badr al-Dīn Maḥmūd ibn Isma‘īl's practical manual for qāḍīs, known as *Jāmi‘ al-fuṣūlain*, which, the author says, he arranged, emended and supplemented (cf. Ḥ. Kh. II 563). There are numerous quotations from other authors in the book and the compiler introduces his own comments with the formula يقول الحقير.

Beginning:

الحمد الله [*sic*] على توالى عوالى نواله والصلوة والسلام على خير خلقه محمد الخ

The work contains 40 faṣls (each with its own subsections), which are set out in the author's introduction. They are as follows:

Fol. 21	(1) فى مسائل القضاء والحكومة
Fol. 28	(2) فى المجتهدات
Fol. 33	(3) فيمن يصلح خصما لغيره
Fol. 38	(4) فى قيام بعض اهل الحق عن البعض
Fol. 40	(5) فى مسائل القضاء على الغائب
Fol. 47	(6) فى انواع الدعاوى
Fol. 59	(7) فى تجديد العقار
Fol. 67	(8) فى دعاوى خارجين
Fol. 77	(9) فى الاشارة الخ
Fol. 80	(10) فى التناقض فى الدعوى
Fol. 105	(11) فى الاختلاف بين الدعوى والشهادة
Fol. 113	(12) فيما تسمع فيه الشهادة
Fol. 117	(13) فى دعوى الوقف الخ

Fol. 125 (14) فيمن يشهد
Fol. 127 (15) فى التحليف
Fol. 138 (16) فى الاستحقاق
Fol. 153 (17) فى بيان عقود الخ
Fol. 155 (18) فى بيع الوفاء
Fol. 161 (19) فى الاجارة المعهودة
Fol. 162 (20) فى دعوى النكاح
Fol. 171 (21) فى مسائل الخلع
Fol. 182 (22) فى الامر باليد
Fol. 194 (23) فى تصرفات الفضولى
Fol. 204 (24) فى الخيرات
Fol. 242 (25) فيما يتعلق من العقود
Fol. 254 (26) فى تصرفات اب ووصى
Fol. 267 (27) فى مسائل التركة
Fol. 277 (28) فى اقرار احد الورثة
Fol. 280 (29) فى التصرفات الفاسدة
Fol. 308 (30) فى مسائل الشيوع
Fol. 313 (31) فى بيع المغصوب
Fol. 323 (32) فى انواع الضمانات
Fol. 411 (33) فى الاحكامات
Fol. 475 (34) فى احكام المرضى
Fol. 512 (35) فيما يمنع عنه الانسان
Fol. 525 (36) فى مسائل الحيطان
Fol. 534 (37) فى معرفة مسمى الاسامى
Fol. 540 (38) فى المتفرقات
Fol. 544 (39) فى خلل المحاضر والسجلات
Fol. 548 (40) فى مسائل الفاظ الكفر

End (fol. 599*a*):

ولم ارها مذكورة...فى شى من الكتب الاعتقادية
والكلامية وانما هى من خصائص هذا الكتاب...
وحفظها من احتاج من اولى الالباب والله اعلم
الصواب واليه المرجع والماب هذا اخر ما اردت
ابراده فى هذه المجموعة من المسايل الحمه المهمه
المطبوعه والى الله العظم الخ

For another copy see (?) Nūr ʻUthmānīyah kutub-khāna daftarī (Stambūl), no. 2078. Ḥ. Kh. II 563.

1693

Foll. 134; $8\frac{7}{8} \times 6\frac{3}{8}$ in.; ll. 14; loosely-written and somewhat ornamental naskhī; rubrications; scattered marginal comments; date 1241/1825–6. [DELHI 740]

نصاب الاحتساب [فى الفتاوى]

Niṣāb al-iḥtisāb [fī ʼl-fatāwī].

A treatise, based on well-known Ḥanafī legal authorities, on the functions of the Muḥtasib (the religious censor), by ʻUmar b. Muḥammad b. ʻIwaḍ الشامى (thus Ḥ. Kh. VI 345 and Bankipore XIX (ii), no. 1714; but the present manuscript and no. 1695 read السنمى). The date of his death is not known.

Beginning:

الحمد لله الحسيب الرقيب على نواله ايمانا
واحتسابا والصلوة على رسوله الخ

The work comprises 65 chapters (bābs), set out in a table of contents prefixed to the text, as follows:

(1) This deals with the terms *ḥisbah* and *iḥtisāb* and the rest with the *ḥisbah* as it concerns the subjects mentioned, viz.:

Fol. 5*a* (2) من يستحق بالحروف والكواغد الخ
Fol. 6*a* (3) المخنث
Fol. 7*a* (4) الفرق بين المحتسب المنصوب والمتطوع
Fol. 7*b* (5) التعدر [*sic*]
Fol. 13*a* (6) الفقراء
Fol. 16*a* (7) الظالم
Fol. 17*a* (8) النساء
Fol. 22*a* (9) الغلمان
Fol. 23*a* (10) الاكل والشرب
Fol. 25*a* (11) اللعب
Fol. 26*a* (12) القضاة
Fol. 27*b* (13) من يتصرف فى المقابر
Fol. 28*a* (14) من يخبر المحتسب بالمنكرات
Fol. 28*b* (15) ما يجب فى المسجد
Fol. 35*a* (16) من يحضر للتعزية
Fol. 39*a* (17) الخطباء

(18) من حلف بغير الله Fol. 40*a*
(19) من يتكلم بكلام الكفر Fol. 40*b*
(20) الوالدين والاولاد Fol. 42*b*
(21) الخصومة الواقعة بين الجيران Fol. 43*b*
(22) فى تفضيل منصب الاحتساب Fol. 47*b*
(23) من كشف عورته Fol. 53*a*
(24) من يظهر القبور الخ Fol. 59*a*
(25) الصورة فى البيت Fol. 59*a*
(26) الدراهم والدنانير Fol. 59*b*
(27) اهل الذمة Fol. 60*a*
(28) المسافر Fol. 64*a*
(29) الاحراق Fol. 65*a*
(30) فى الفرق بين المحتسب والمتعنّت نهر [*sic*] Fol. 67*b*
(31) من يكتب التعويذ Fol. 68*a*
(32) من ياخذ شيئا على الاحتساب من الناس Fol. 68*b*
(33) فى باب العلم والمعلم الخ Fol. 70*a*
(34) السحرة والزنادقة Fol. 71*b*
(35) فى بيان ما يجوز التصرف فى ملك الغير Fol. 72*a*
(36) فى اتلاف البنج Fol. 72*b*
(37) من يستعمل الذهب الخ Fol. 74*a*
(38) الثياب Fol. 75*a*
(39) من ينظر بغير حل Fol. 77*b*
(40) اهل الاكتساب Fol. 78*a*
(41) المماليك Fol. 84*a*
(42) مسائل الموتى Fol. 85*a*
(43) فى اراقة المحتسب الخمر Fol. 88*a*
(44) اصحاب الزروع Fol. 89*a*
(45) من يفعل فى جسده بدعه Fol. 89*b*
(46) فى فعل البدع Fol. 90*b*
(47) الحارس فى الخانيه الخ Fol. 91*a*
(48) فيما يسقط به فريضة الاحتساب Fol. 92*a*
(49) المفرط فى التواضع للناس Fol. 96*a*
(50) الفرق بين المحتسب المنصوب والمحتسب المتطوع Fol. 98*b*
(51) فى بيان سبب الانتساب الخ Fol. 100*a*
(52) الملاهى واوانى الخمر Fol. 101*a*
(53) فى اداب الاحتساب Fol. 102*a*
(54) من يظهر البدع Fol. 108*a*
(55) بيان ما يمنع المحتسب من الطريق Fol. 109*a*
(56) الصلوة Fol. 118*b*
(57) الدواب Fol. 120*b*
(58) الطيره والكهنه والتنجيم Fol. 121*b*
(59) الطباخ Fol. 123*b*
(60) فى بيان كلمات الكفر Fol. 124*a*
(61) البدع فى الانكحة Fol. 129*a*
(62) من بدع شعر الراس Fol. 130*a*
(63) الذكر وسامع التذكير Fol. 131*b*
(64) فيما يقام التعزير الخ Fol. 133*a*
(65) الاخراج الخ Fol. 133*b*

End:

الجواب نعم لان عمررضى الله عنه اخرج اخت ابى بكر رضى الله [*sic*] من بيته حيث ناحت من الصحيح البخارى'

For other copies see Manchester 183; Rāmpūr, nos. 592–9; Bankipore XIX (ii), no. 1714; Āṣafīyah, p. 1108; As. Soc. Bengal (Ashraf Ali), p. 20; Berlin 4804–5; Cairo III, p. 143. Printed Calcutta (? 1830). Ḥ. Kh. VI 345.

1694

Foll. 142; $8\frac{1}{2}\times 6$ in.; ll. 15; untidily-written Indian naskhī; rubrications; scattered marginal and interlinear comments in Arabic and Persian; 19th century. [DELHI 741]

Niṣāb al-iḥtisāb.

Another copy, lacking the author's preface, of the work of 'Umar b. Muḥammad b. 'Iwaḍ.

1695

Foll. 150; $7\frac{7}{8}\times 4\frac{1}{2}$ in.; ll. 17; small, partially vocalised naskhī; rubrications; scattered marginal comments; worm-eaten; 17th century. [DELHI 742]

Niṣāb al-iḥtisāb.

Another copy of the work of ʿUmar b. Muḥammad b. ʿIwaḍ. A table of contents is attached at the end.

1696

Foll. 57, end defective; $10\frac{3}{4} \times 9\frac{1}{2}$ in.; ll. 17; cursive naskhī; worm-eaten; 17th century.
[DELHI 678]

كتاب الحيل

Kitāb al-Ḥiyal.

Part of a text-book dealing with legal fictions and devices for satisfying the law, by "Al-Shaikh al-Imām", no other clue to the author's identity being given. It would appear to be an abbreviated version—the preface says فى روايت ابى سليمان—of the work with the same title by Abū Bakr Aḥmad b. ʿUmar (or ʿAmr) known as "Al-Khaṣṣāf al-Ḥanafī", which is mentioned by Ḥ. Kh. III 120 and has the same beginning as the present work. The work quoted in Berlin 4973 (2) begins differently, but appears to have the same contents.

Beginning:

قال الشيخ الامام سلمه الله وابقاه بدا محمد رحمه الله كتاب الحيل فى روايت [*sic*] ابى سليمان الخ

The work—unprovided with rubrications—deals with the following topics:

Fol. 1*a* *Ḥiyal* in divorce and the general legality of *ḥiyal*.

Fol. 11*b* الحيل فى اجارة الدور

Fol. 18*a* الحيل فى اجارة الارض

Fol. 30*a* الحيل فى الصلح

Fol. 43*a* الحيل فى الصلح فى الجنايات

Fol. 45*b* الصلح فى حق رهن الخ

Fol. 54*a* الوصى والوصيه

End (as here extant):

فهو من المسايل المتفرقه على ما يسميه الحاكم الخليل وهو نفيه كتاب الحيل قال ارايت الوصي اذا جاء

For other copies see Āṣafīyah, p. 1084; Berlin 4973 (2); Cairo III 42.
(?) Ḥ. Kh. III 120.

1697

Foll. 1–32*b*; $10\frac{5}{8} \times 7\frac{1}{8}$ in.; ll. 25; cursive Indian naskhī, followed by nastaʿlīq; rubrications; part of another work in the margins; 18th century.
[DELHI (Persian) 219*a*]

كتاب بيان الأمر بالمعروف والنهى عن المنكر

Kitāb Bayān al-amr bi-'l-maʿrūf wa'l-nahy ʿan al-munkar.

A tractate expounding the necessity for enforcement of the positive commands of the law and the prevention of acts prohibited by it, together with an account of acts required and prohibited and of the functions of the muḥtasib, by ʿIsmah Allāh b. Aʿẓam b. ʿAbd al-Rasūl of Sahāranpūr (d. ? 1039/1629–30; cf. *Tadhkira-i ʿUlamā-i Hind*, p. 140).

Beginning:

الحمد لله الذى يامرنا بالعدل والاحسان وايتاء ذى القربى الخ

The work comprises the following parts:

Fol. 1*a* مقدّمة فى معنى المعروف والمنكر

Fol. 1*b* فصل (1) فى الآيات الدالة على وجوب الامر بالمعروف

Fol. 3*a* فصل (2) فى الاحاديث الدالة الخ

Fol. 5*b* فصل (3) فى الآثار الدالة الخ

Fol. 6*a* فصل (4) فى اركان الامر بالمعروف

Fol. 17*a* فصل (5) فى ردّ الطائفة الملاحده الخ

Fol. 19*a* فصل (6) فى امر الامراء والسلاطين بالمعروف الخ

Fol. 27*b* فصل (7) فى الولاية والحكومة الخ

Fol. 31*a* خاتمة فى الاشارة الى نبذ من سير الخلفاء الخ

End:

لو سلكت على طريقة عمر بين ناسك وفعلت ما فعله عمر لكنت خيرا منه رضى الله عنهم طرّا قاطبه ورزقنا حسن الخاتمة الخ

No other copies appear to be noted.
Not in Ḥ. Kh.

1698

Foll. 334; $8\frac{1}{4} \times 5\frac{7}{8}$ in.; ll. 15; cursive and ill-written (Indian) naskhī, with the first 10 folios in nasta'līq and other additions in various hands; rubrications; scattered marginal comments; most folios damaged and badly repaired; 18th century. [DELHI 673]

كفاية الشعبى

Kifāyah al-Sha'bī.

A collection of decisions upon Ḥanafī furū', by Abū Ja'far Muḥammad b. 'Umar al-Sha'bī.

The work contains numerous quotations from ḥadīth and the latter part appears to be of a different character from the earlier, but there is no break in the text. Sections frequently begin with سئل القاضى.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين...سئل القاضى ابو جعفر محمد بن عمر الشعبى غفر الله له عن الوضوء الخ

The work is divided into a large number of *majālis* treating of separate points of law and also contains the following bābs:

الطهارة	Fol. 1*a*	الصلوة	Fol. 21*b*
الزكوة	Fol. 104*b*	الصوم	Fol. 122*a*
الحج	Fol. 154*b*	النكاح	Fol. 178*a*
البيوع	Fol. 192*a*	الايمان	Fol. 224*a*
الارتداد	Fol. 254*a*	الاضحية	Fol. 261*b*
الاستحسان	Fol. 271*b*	الاشربة	Fol. 278*b*
الوقف	Fol. 284*b*	الدعوى	Fol. 291*b*
القسمة فى الميراث			Fol. 296*b*
فى مسل [*sic*] الصلوة			Fol. 301*b*
الصبى اذا ولد الخ			Fol. 305*a*
الصوم الخ			Fol. 308*b*
فى يوم عاشورا			Fol. 317*b*
خروج النساء الخ			Fol. 321*b*
صلوة الجمعة			Fol. 329*b*
الصوم فى شهر رمضان			Fol. 331*b*

End:

وروى فى الاخبار ان يعرض يوم القيمة صلوة العبد فان كان فيها نقصان امر بالملائكة فينظرون هل له تطوع اتاها وتجبر الفريضة بالتطوع' والله الكريم الخ

For another copy see Rāmpūr, p. 242, no. 485.
Not noted in Ḥ. Kh.

1699

Foll. 1–268, original first folio missing; $11\frac{3}{8} \times 6\frac{7}{8}$ in.; ll. 21; cursive Indian naskhī; rubrications; 19th century. [DELHI 716*a*]

Kifāyah al-Sha'bī.

Another copy of the work by Abū Ja'far al-Sha'bī.

1700

Foll. 224; $10\frac{3}{4} \times 6\frac{5}{8}$ in.; ll. 25; well-written naskhī, though it frequently lacks points; rubrications; some marginal comments; numerous words over-lined; date 819/1416; copyist, Maḥmūd b. Shaikh Muḥammad...Almāligh of the village of Qaṣr Jadīd, a suburb of Samarqand. [DELHI 653]

فتاوى الكامل

Fatāwī al-Kāmil.

Part of a work containing decisions on cases of Ḥanafī furū', by al-Kāmil (? Samarqandī).

Beginning:

كتاب النكاح يشمل على عسرين فصلا الاول فى الالفاظ التى ينعقد بها النكاح' القدورى رحمه الله النكاح ينعقد بلفظين الخ

The following kitābs are comprised in the present manuscript:

Fol. 1*b*	(20 faṣls)	النكاح
Fol. 73*b*	(5 faṣls)	النفقات
Fol. 97*b*	(22 faṣls)	الطلاق

A list of the contents of each kitāb is set out after it and a general list of the whole is prefixed to the text.

End:

وعلى هذا يُحمَل انّ ابا حىيفةَ رحمه الله لم ىكں مقىدًى حں ابتُلى بذلك ولهذه المسىله تفريعاتٌ تأىى ڡى كىاب الاسىحسان انشاء الله الخ

No other copies appear to be recorded. (?) Ḥ. Kh. IV 366. (This cites the bare name *Fatāwī al-Kāmil.*)

1701

Foll. 268; $10 \times 6\frac{1}{8}$ in.; ll. 19; tidily-written naskhī; rubrications; margins ruled; badly worm-eaten; date (? 1119/1707) "50th year of ʿĀlamgīr"; copyist, ʿAbd al-Raḥmān b. Mīr al-Bukhārī. [DELHI 650]

مجمع البركات

Majmaʿ al-Barakāt.

The latter half of a work dealing with decisions on Ḥanafī furūʿ, by Abū 'l-Barakāt b. Shaikh Ḥusām al-Dīn b. Shaikh Sulṭān, al-Muftī al-Dihlawī (*fl.* in the reign of Aurangzīb; cf. references in Bankipore XIX (ii), p. 68).

Beginning:

كتاب البيع وهو من الاضداد ويقع فى الغالب على اخراج المبيع عن الملك قصدا الخ

The work comprises the usual kitābs—set out in a list of contents prefaced to the present volume—of the latter part of a work on furūʿ, from *baiʿ* to *farāʾiḍ*.

End:

الآخر هو ان يكون الميت ابن ىحدهما [*sic*] فيكون المال كله لابيه [و]لعمه كذا فى فتاوى عالم كيرى نالا من محىط السرحسى'

For other copies see Rāmpūr, no. 515; Bankipore XIX (ii), nos. 1800–1.

1702

Foll. 344 (first folio lacking); $8\frac{1}{2} \times 4\frac{3}{4}$ in.; ll. 15; nastaʿlīq; rubrications; many words and phrases overlined red; worm-eaten; date 1222/1807 ("year II of Muḥammad Akbar"). [DELHI 651]

Majmaʿ al-Barakāt.

The first half of the work by Abū 'l-Barakāt, containing most of the preface with the dedication to Aurangzīb and the statement that the original title of the work was عجايب البركات. The present volume contains the kitābs from *ṭahārah* to *waqf*.

1703

Foll. 339, end defective; 10×5 in.; the number of lines varies according to the style of the writing from 19 to 34; naskhī in a variety of hands; numerous marginal comments; much damaged by use; mainly 17th century. [DELHI 648]

حسب المفتى

Ḥasb al-muftī.

A collection of Ḥanafī fatāwā, by Amīr Abū 'l-Maʿālī b. (? السردر) Khwājah Maulānā 'l-Bukhārī, known as Qāḍī Abū 'l-Maʿālī (d. after 969/1561–2; cf. *Tadhkira-i ʿUlamā-i Hind*, p. 6). The work is dedicated to the Khāqān Abū 'l-Ghāzī ʿUbaid Allāh, the Shaibānid prince who reigned from 940/1533 to 946/1539, and was composed in various places, including Medina and Mecca. In his preface the author relates that while he was in the Masjid al-Ḥarām at Mecca a voice from the sky (هاتف) bade him in Persian call his book by its present title. Certain parts of the work are in Persian.

Beginning:

الحمد لله الذى جعل العلم الى [*sic*] الدرجات العظمى وصير الفقه حلاصه الخ

The ordinary kitābs of a treatise on furū‘ are comprised in the work.

End (last complete kitāb, fol. 332):

كتاب الوصايا وذكر فى محتار الفتاوى ثم اعلم بان الوصيه والو صايه اسمان فى المصدر الخ

For other copies see Rāmpūr, no. 147; Bankipore XIX (ii), no. 1752; Āṣafīyah, p. 1048; Cairo III, p. 41.

Not noted in Ḥ. Kh.

1704

Foll. 350, various lacunae; $12\frac{3}{4} \times 8\frac{1}{8}$ in.; cursive and tidy (though incorrect) Persian naskhī; rubrications frequently lacking, though space is left; worm-eaten; date 1046/1636. [DELHI 644]

فتاوى ابرهيم شاهى

Fatāwī-i Ibrahim Shāhī.

(The title given by Ḥ. Kh. I 144, is *Ibrahīm Shāhīyah.*)

The latter part of a collection of Ḥanafī legal opinions and judgments—the text frequently corrupt. The author is unnamed, but he is Aḥmad b. Muḥammad, called Niẓām al-Gīlānī, who dedicated the work to Ibrahīm ‘Ādil-shāh, king of Bījāpūr (941/1535–965/1558). Many works (160 according to Ḥ. Kh.) are quoted, a number of them being Persian.

Beginning (of the present portion):

فى الرمتى [*sic*] الغصب فى الغت [*sic*] عبارت [*sic*] عن اخذ الشي من الغير على سبيل المعلب الخ

The following kitābs, amongst others, are comprised in the work:

Fol. 1*b*	الغصب	Fol. 12*b*	العارية
Fol. 13*b*	الخانية	Fol. 27*b*	الاقرار
Fol. 32*a*	البيع	Fol. 58*a*	الاقالة
Fol. 77*b*	الشفعة		
Fol. 87*a*	التوكيل بالبيع الخ		
Fol. 90*b*	عزل التوكيل	Fol. 93*a*	الكفالة
Fol. 100*b*	الحوالة	Fol. 110*a*	الهبة
Fol. 122*a*	الاجارة	Fol. 134*b*	المزارعة
Fol. 139*b*	الصيد	Fol. 147*a*	الوقف
Fol. 154*b*	القصاص	Fol. 160*b*	الجناية
Fol. 191*b*	الامارة والسلطنة والقضاة		
Fol. 214*b*	القاضى الى القاضى		
Fol. 223*a*	فى حصر المذاهب		
Fol. 225*a*	الاحتساب	Fol. 229*a*	الشهادة
Fol. 254*a*	الدعوى	Fol. 284*b*	القضاء
Fol. 338*b*	[الفرائض]		

End:

وفيه ايضا من رسالة القشرى الارواح محلوقة ومن قال بقدمها فهو محطى حطاء عظما'

For other copies see Calcutta Madrasah, no. 40; Rāmpūr List, p. 221; Āṣafīyah, p. 1052.

Ḥ. Kh. I 144.

1705

Foll. 135; $11 \times 7\frac{3}{8}$ in.; ll. 17; nasta‘līq, partially vocalised; rubrications; date 1244/1828–9. [DELHI 681]

ملتقى الابحر

Multaqā al-abḥur.

A well-known compendious treatise on Ḥanafī furū‘, by Burhān al-Dīn Ibrahīm b. Muḥammad al-Ḥalabī (d. 956/1549; cf. Brockelmann II 432; Bankipore XIX (i), p. 172). A Turkish translation formed the basis of the old Ottoman Code, the *Mejelleh.* The main sources used by the author, namely Qudūrī, the *Mukhtār*, the *Kanz* and the *Wiqāyah*, are mentioned by him in the preface.

Beginning:

الحمد لله الذى وفّقنا للتفقّه فى الدين الذى هو حبل المتين

The kitābs contained in the work are those usual in such treatises and are set out in a list of contents prefaced to the text.

End:

ثم زدْتُ مسائل كثيرة من الهداية ومن مجمع البَحرين ولم ازد شيئا من غيرهما حتى يسهل على من اثبت عليه صحة شيء مما ليس فى الكتب الاربعة والله حسبى ونعم الوكيل الخ

For other copies see Brit. Mus. 217–9, Suppl. 297–8; Manchester 176–8; Āṣafīyah, p. 1106; Rāmpūr 569; Būhār II 157; Berlin 4613–4. Printed Constantinople 1264, 1299, etc. French translation by H. Sauvaire, Marseille 1882.

Not noted by Ḥ. Kh.

1706

Foll. 399 (in two parts, 1–109, 115–399); $15 \times 9\frac{1}{4}$ in.; ll. 33; closely-written naskhī; rubrications; margins ruled; scattered marginal comments; illuminated ʻunwān; some damage from damp and insects; 18th century.

[DELHI 618]

الفتاوى العالمگيريه

al-Fatāwī al-ʻĀlamgīrīyaḥ.

(Better known under the Persian form فتاوئ عالمگيرى *Fatāwī-i ʻĀlamgīrī*, and also known as الفتاوى الهندية *al-Fatāwī al-Hindīyaḥ.*)

The first two parts (of four) of the well-known collection of Ḥanafī legal decisions compiled at the instance of the Mughal Sulṭān Aurangzīb (ʻĀlamgīr)—reigned 1069/1658–1118/1707—by a commission of Indian legists under the presidency of Shaikh Niẓām Burhānpūrī who was in the Sulṭān's service for forty years (cf. *Tadhkira-i ʻUlamā-i Hind*, p. 242; Brockelmann II 417).

Beginning:

الحمد لله ربّ العالمين والصلوة والسلام على سيد المرسلين وعلى آله واصحابه اجمعين' كتاب الطهارة الخ

End (of present manuscript):

كذا فى فصول العمادية رجل حفر بيرا فى مسجد ان فيه يقع والاخر لا حد له ذلك وجعل كذا فى الحمادية'

For other copies see Loth 275 (first part only); Brit. Mus. Suppl. 299–300; As. Soc. Bengal (Ashraf Ali), p. 16; Bankipore XIX (ii), nos. 1789–99; Rāmpūr 382–91; Āṣafīyah, pp. 1054–5; Berlin 4841–2. Printed Calcutta 1243/1827, 1292/1875, etc.; Būlāq 1282/1865.

1707

2 vols.; foll. 894 (last folio missing) and 949 respectively; $13 \times 8\frac{3}{8}$ in. and $12\frac{1}{4} \times 8\frac{1}{4}$ in. respectively; ll. 17; bold handsome nastaʻlīq; rubrications; date (last folio of Delhi 619) 1228/1813; copyist, Muḥammad Taqī. Written for Nauwāb Asad al-Daulaḥ Najābat ʻAlī Khān Bahādur.

[DELHI 620 and 619]

al-Fatāwī al-ʻĀlamgīrīyaḥ.

The second and fourth parts of the same work. The second part (Delhi 620) contains the kitābs from *nikāḥ* to *waqf* and the fourth the kitābs from *buyūʻ* to *daʻwā*.

1708

Foll. 375; $11 \times 7\frac{3}{8}$ in.; ll. 29; small naskhī; rubrications; margins ruled; some folios worm-eaten; 18th century.

[DELHI 621]

al-Fatāwī al-ʻĀlamgīrīyaḥ.

A copy of the fourth part of the same work, containing the kitābs from *shufʻaḥ* to *farāʼiḍ*.

1709

Foll. 496; $12\frac{5}{8} \times 8\frac{3}{8}$ in.; ll. 21; nastaʻlīq; rubrications; 19th century.

[DELHI 622]

al-Fatāwī al-ʻĀlamgīrīyaḥ.

Another copy, not quite completed, of the fourth part of the same work, containing the kitābs from *buyūʻ* to *daʻwā*.

1710

Foll. 399; $11\frac{3}{4} \times 7$ in.; ll. 23; nīm-s͟hikastah; rubrications; date 1243/1827–8. [DELHI 623]

al-Fatāwī al-ʿĀlamgīrīyaḥ.

Another copy of the second part of the same work, containing the kitābs from *nikāḥ* to *waqf*, the separate items being set out in a table of contents prefaced to the volume.

1711

Foll. 111 (foll. 55–60 should follow 69), defective at end; $9\frac{7}{8} \times 6\frac{3}{8}$ in.; ll. 17; nask͟hī; rubrications; 19th century. [DELHI 624]

al-Fatāwī al-ʿĀlamgīrīyaḥ.

Another copy of the first part of the same work, containing the kitābs *ṭahāraḥ* and *ṣalāḥ*.

1712

Foll. 261 (201 to the end from a different MS); $10\frac{3}{8} \times 7\frac{1}{2}$ in.; ll. 24; cursive and inelegant nask͟hī, the added folios in a better hand; rubrications; frequent marginal comments; damp-stained; 18th century. [DELHI 683]

مختار الفتاوى

Muk͟htār al-fatāwī.

A compilation of Ḥanafī furūʿ intended for use as a basis for legal decisions and derived from a number of well-known works mentioned in the preface by the author, Muḥammad b. Aḥmad al-Ṭāhirī al-Sākinī.

A note on the fly-leaf declares this to be the first volume of the work, but its contents, which are set out and described in 5 folios prefaced to the text, are those usual in a complete treatise on furūʿ.

Beginning:

الحمد لله الذى غرقت فى بحار عظمته اوهام العلماء وتحيرت فى مهامته سرمدية افهام العقلاء الخ

End:

فان لم يكن له مال غير العبدين ولم يجر الورثة جازت محاباتهما بقدر الثلث بينهما ثلاثا بصرب'

No other copies appear to be noted. Not noted in Ḥ. K͟h.

1713

Foll. 141 (defective at the beginning, the extant Arabic numeration being from 146 to 286); $12 \times 6\frac{5}{8}$ in.; ll. 21; nastaʿlīq and nask͟hī in a variety of hands; rubrications; 18th century. [DELHI 638]

The latter part of a work on furūʿ dealing with decisions on various legal points. Title and author's name are both lacking, but to the colophon an extraneous hand has added the title فتاوى فصول عمادى, which would appear to be spurious.

Beginning (of the first complete kitāb, fol. 1*a*):

كتاب القسمة اربع فصول الاول فيما يقسم وما لا يقسم' لا يقسم حمامٌ وحايطٌ ودكان صغير لانه لو قسم لا يبقى [*sic*] لكل فايدة الخ

In addition the work comprises the ordinary kitābs of a treatise on furūʿ, from *s͟hufʿaḥ* to *farāʾiḍ*.

End:

ثم اضرب خمسه ثمانين اربعة التى صربت الانثى [*sic*] عشر فيها يصير خمسة ثلثين هذا هو الذى دعطيه محمد رحمة [*sic*] الله سبحان ربك رب الغرة عما . . يصفون والسلام الخ

? Ḥ. K͟h.

1714

Foll. 181—lacuna between foll. 1 and 3, end defective; $6\frac{3}{4} \times 5\frac{3}{4}$ in.; small cursive nask͟hī in more than one style; no rubrics supplied; badly worm-eaten; 17th century. [DELHI 521]

A ḥās͟hiyaḥ on the *Bidāyaḥ min al-Kifāyaḥ* (by Nūr al-Dīn Aḥmad al-Buk͟hārī, for whom see Brockelmann I 375) by an author whose name does not appear.

Beginning:

قوله الحمد لله اثر تعظيم الشارع الحكيم فى ابتداء احكامه لانه شارع فى بيان احكامه الخ

The passages of the original text are introduced by قوله, but no chapter-headings appear.

End (i.e. the last complete paragraph):

اما قياس انقطاع الدم اذا جاوز المعهودة على انقطاع النصيب الخ

Not noted in Ḥ. Kh.

1715

Foll. 539, defective at the beginning; $11\frac{3}{8} \times 6\frac{5}{8}$ in.; ll. 19; clear naskhī; rubrications; copious marginal notes; written at the printing-press Būlāq 1254/1838. [DELHI 527]

حواش على الدرّ المختار

Ḥawāshin ʻalā al-Durr al-mukhtār.

Glosses on part of ʻAlā al-Dīn al-Ḥaṣkafī's *Durr al-mukhtār*, by an author whose name does not appear but who was, probably, Aḥmad ibn Muḥammad al-Ṭahṭāwī who died either in 1231/1815 or two years later (cf. Bankipore XIX (ii), p. 50). The present manuscript contains volume III only of the work.

Beginning (the first complete paragraph now extant):

فكانا كبسيط ومركب انما لم يكن البيع مركبا حقيقة لان الازالة امر اعتبارى لا يتحقق منها تركيب الخ

The following kitābs are comprised in this copy:

Fol. 1	البيع
Fol. 190*b*	الكفالة
Fol. 299*b*	الشهادات
Fol. 349*a*	الوكالة
Fol. 382*b*	الدعوى
Fol. 460*b*	الصلح
Fol. 476*a*	المضاربة
Fol. 504*b*	العارية
Fol. 514*b*	الهبة

End:

وان لم يكن كذلك جاز للابن ان يصرفه حيث احب كذا فى السراج الوهاج والله تعالى اعلم الخ

For other copies see Bankipore XIX (ii), nos. 1766 to 1773 (the complete work); Cairo III, p. 39. Printed Būlāq 1269/1853, Cairo 1304/1887.

Not noted in Ḥ. Kh.

1716

Foll. 714, fol. 424 damaged; $11\frac{3}{8} \times 7\frac{1}{8}$ in.; ll. 19; clear nastaʻlīq; rubrications; most folios with marginal comments; date 1254/1838. [DELHI 611]

Ḥawāshin ʻalā al-Durr al-mukhtār.

The first quarter, containing the kitābs from *ṭahārah* to *ḥajj*, of the glosses by Aḥmad b. Muḥammad al-Ṭahṭawī upon the *Durr al-Mukhtār*.

Beginning:

الحمد لله المنعم على البار والفاجر يؤتى الحكمة من يشاء الخ

End:

فكان ينبغى للشرح ان ينص على الكراهية وترك التقييد بالوثوق انتهى حلبى والله تعالى اعلم

The copy is one prepared for printing.

1717

Foll. 72–243*a*; $8\frac{1}{4} \times 4\frac{3}{4}$ in.; ll. 19; small neat naskhī; rubrications; slightly worm-eaten; 19th century. [DELHI 709*f*]

الفوائد الغريبية

al-Fawāʼid al-gharībīyah.

A treatise on the essential points of Ḥanafī ritual law which are required to be known by every pious Muslim, by ʻAbd al-Rasūl b. ʻAbd al-Raḥīm, pupil of ʻAbd al-Wāḥid b. ʻAbd al-Ghafūr b. ʻAbd al-Raḥmān.

Beginning:

الحمد لله الذى يفقه فى الدين من يشاء من العباد الخ

The following kitābs, etc. are comprised in the work:

Fol. 72*b*	الطهارة
Fol. 124*b*	الصلوة
Fol. 186*a*	الزكوة
Fol. 218*a*	فصل فی تفسیر الصوم الخ

End:

زاد الله تع' لهذا البقاع الشریفة شرفًا وتكریمًا ولاهلها مغفرة ورحمة وتعظیمًا'

No other copies appear to be noted.
Not noted in Ḥ. Kh.

1718

Foll. 2–62; $9\frac{3}{8}\times6\frac{1}{2}$ in.; ll. 15; nasta'līq; rubrications; a number of passages overlined red; date (?) 1236/1821. [DELHI 712*a*]

جامع التعزیرات من کتب الثقات

Jāmi' al-ta'zīrāt min kutub al-thiqāt.

A treatise, completed in 1220/1805, on legal punishments and penalties (قصاص, حد, and تعزیر), by Sirāj al-Dīn 'Alī Khān [?Akbarābādī; d. 1169/1756; cf. *Tadhkira-i 'Ulamā-i Hind*, p. 71].

Beginning:

الحمد لمن قدر وقضی وفوض فامضی لا یحیطه حد ولا ینفاص به احد الخ

The following table is prefixed to the work:

Fol. 3*b*	مقدّمة فی تعریف التعزیر الخ
Fol. 7*b*	فصل (1) فی الموجبات التی یتعلق بالنسبة الی ما یحرم
Fol. 17*a*	فصل (2) فیما یسقط الحد الخ
Fol. 28*a*	فصل (3) فی الشبهة القویه الخ
Fol. 33*a*	فصل (4) فی السعی بالفساد الخ
Fol. 39*b*	فصل (5) فی الشهادة بالزور الخ
Fol. 42*b*	فصل (6) فی التهمه بافعال ذمیمة
Fol. 51*a*	فصل (7) فی انواع التعزیر
Fol. 59*b*	خاتمة فی السیاسة

End:

قتل السارق سیاسه بسعیه فی الارض بالفساد وذکره ملا خسرو فی شرحه معللابه بما ذکرناه وعزاه الی المنیه'

For another copy see Rāmpūr, p. 181, no. 118.

The colophon (خاتمه الطبع) indicates that the work was prepared for printing in 1236/1821 at the press of 'Abd al-Rashīd Khān.

1719

Foll. 38; $9\frac{1}{8}\times6\frac{3}{8}$ in.; ll. 14; straggling (Indian) naskhī; rubrications; scattered marginal comments; 18th century. [DELHI 616]

العثور الی دار السرور

al-'Uthūr ilā [*sic*] dār al-surūr.

A treatise on the duties of the living towards the dead, i.e. on burial rites, etc., with a muqaddamah on visitation of the sick, etc., by 'Aṭā Allāh al-Ṣiddīqī al-Samarqandī, a mudarris at Shāhjahānābād.

Beginning:

نحمدك یا من تفرد بالدّوام والبقاء ونشکرك یا من توحّد بالتّنزّه عن شوب الزوال والفناء الخ

The following parts are comprised in the work:

Fol. 2*a*	مقدّمة

and a number of faṣls, viz.:

Fol. 6*a*	فی الاختصار الخ
Fol. 7*b*	فی الموت
Fol. 8*b*	فی الغسل
Fol. 11*b*	فی التکفین
Fol. 14*b*	فی کیفیة الجنازة
Fol. 24*a*	فی القبر الخ
Fol. 28*a*	فی المندوبات الخ
Fol. 29*a*	فی التعزیة
Fol. 30*a*	فی زیارة القبور
Fol. 32*a*	فی ادای الفدیة

Fol. 33*b* فى الحظورات [*sic*]

Fol. 35*b* ولو كتبو [*sic*] سيئا على القبر الخ

Fol. 36*b* وفى شرح الشيخ

Fol. 37*b* فصل فى الروية فى المنام

End:

والافقد وقع فى الحديث الصحيح ان الرويا جزء من ستة واربعين جزء من النبوة٬

No copies appear to be recorded elsewhere.

Not noted in Ḥ. Kh. or I'jāz Ḥusain.

1720

Foll. 1–22; 9 × 5⅝ in.; ll. 17; nasta'līq, partially vocalised; rubrications; badly injured by insects and damp; 17th century. [DELHI 714*a*]

al-'Uthūr 'alā dār al-surūr.

Another copy, slightly longer than the preceding, of the work by 'Aṭā Allāh al-Ṣiddīqī al-Samarqandī.

1721

Foll. 75–91, end defective; 9⅜ × 6⅜ in.; ll. 19; cursive naskhī; worm-eaten; 19th century. [DELHI 717*h*]

توجيه الافكار شرح المنار [?]

[?] Taujīh al-afkār sharḥ al-Manār.

Part of a work on furū', dealing with the ritual of worship. Neither title nor author's name appears in the text, but a note on the fly-leaf supplies the above title and says the work is by Yūsuf b. Jamāl al-'Alawī.

Numerous quotations from well-known treatises on Ḥanafī furū' appear in the text.

Beginning:

فصل فيما يوجب السهو وفيما لا يوجب يجب سجدة السهو لستة اشياء الخ

End:

والدرهم سبعون شعير [*sic*] كما مر ذكره فيكفى الاستار اربعمائة وخمسين شعيرا وهى بحساب دراهمنا سبعه دراهم٬

No other copies appear to be recorded.

Not noted in Ḥ. Kh.

1722

Foll. 16–236, both ends defective; 9⅞ × 7⅜ in.; pages for the most part in two columns with entries at a variety of angles; cursive and mainly unpointed naskhī; rubrications; worm-eaten; 17th century. [DELHI 723*b*]

An anonymous collection of fatāwī (many marked as of Bukhāran origin), legal notes and extracts from Ḥanafī works on furū', etc.

Beginning (as here extant):

كان رسول الله صلى الله عليه وسلم اشرف المشر واوسعهم حلا فعد حل لرسول الله الخ

The kitābs in the collection follow those usual in works on furū' and are set out in a table of contents on fol. 239*b*.

End (last extant kitāb):

كتاب الجهاد ورص عس هجم الكعار.. ونكره للمسلم القوى ان يعرف الكافرس الخ

1723

Foll. 5–305 (in two parts, 5–150 and 151–305); 13 × 7 in.; ll. 20; somewhat ornamental naskhī; rubrications; slightly worm-eaten; 19th century. [DELHI 724]

مجموعة الاصول

Majmū'aḥ al-Uṣūl.

The third and fourth parts of a treatise on Ḥanafī furū'. Each kitāb begins with a definition of the terms employed in the title or of the principle (*aṣl*) involved. The author's name is lacking.

Beginning:

كتاب البيوع الاصل ان البيع النزاع الذى يكون حراما وللانتفاع ايضا الخ

The kitābs (each subdivided into bābs and faṣls) are as follows (those of the third part being set out in foll. 1–4 and those of the fourth part in foll. 148–50):

البيوع	Fol. 5*b*	الصرف	Fol. 46*a*
الكفالة	Fol. 49*a*	القضاء	Fol. 62*a*
الوكالة	Fol. 84*b*	الدعوى	Fol. 98*a*
الاقرار	Fol. 113*a*	الصلح	Fol. 121*a*
المضاربة	Fol. 128*a*	الوديعة	Fol. 135*a*
العارية	Fol. 138*a*	الاجارة	Fol. 152*b*
الاكراه	Fol. 162*a*	الحجر	Fol. 165*a*
الماذون	Fol. 167*b*	الغصب	Fol. 173*b*
الشفعة	Fol. 181*b*	القسمة	Fol. 193*b*
المساقاة	Fol. 202*b*	الذبايح	Fol. 204*b*
الاضحية	Fol. 207*a*	الكراهية	Fol. 211*a*
احياء الموات	Fol. 218*b*	الاشربة	Fol. 222*a*
الصيد	Fol. 223*a*	الرهن	Fol. 227*a*
الجنايات	Fol. 244*a*	الديات	Fol. 254*a*
الوصايا	Fol. 279*a*	الخنثى	Fol. 297*b*

End:

لان الامتناع عن اخذ الحق بعد الدعوى عند القاضى يكون تاركا للدعوى وعلى هذا تخرج المسائل'

For another copy, of parts only, see Būhār II 169.
Not in Ḥ. Kh.

1724

Foll. 55; $9\frac{3}{4} \times 6\frac{1}{2}$ in.; ll. 27; naskhī; rubrications; passages of the original text in red; slightly worm-eaten; 18th century (there is a note of a sale in 1162/1749). [Delhi 718]

مشكاة المصباح لشرح العدّة والسلاح

Mishkah al-miṣbāḥ li-sharḥ al-'uddah wa'l-silāḥ.

A commentary by 'Abd Allāh b. 'Umar al-Hijrānī (later of Aden) upon a treatise dealing with questions arising out of the laws of marriage and divorce.

Beginning:

الحمد لله الذى خلق الانسان من طين وجعل نسله من سلالة الخ

The contents of the original work are:

فصل (1) فى من يستحب له النكاح	Fol. 2*b*
فصل (2) فى اركان النكاح	Fol. 8*a*
فصل (3) فى احكام الطلاق	Fol. 27*b*
فصل (4) فى شروط المتولى	Fol. 47*b*

End:

ولا ينعزل القاضى ومتولى العقود ونحوهما بموت الامام كما لا ينعزل بانعزاله والحمد لله الخ

No other copies appear to be recorded.
Not noted in Ḥ. Kh.

1725

Foll. 165 (one or more folios lacking at beginning); $9\frac{3}{8} \times 5\frac{5}{8}$ in.; ll. 21; cursive, closely-written Indian naskhī, the points frequently omitted; rubrications; worm-eaten; 18th century. [Delhi 557]

A work on furū', from which title and author's name are lacking. Each bāb begins with a brief explanation of the essential principle involved and continues with a practical illustration quoted from "Muḥammad".

Beginning (of first complete chapter extant):

باب التيمم اصل الباب ان القدرة على المآ الفاضل عن الحاجة الاصليه تمنع الطهارة بالتيمم ابتدآ وبقآ لان..قال محمد رحمه الله جنب اغتسل وبقى على جسده الخ

The work comprises the following kitābs (each with several bābs):

الزكوة	Fol. 6*a*	الايمان	Fol. 11*a*
النكاح	Fol. 16*b*	الطلاق	Fol. 19*b*
العتاق	Fol. 37*a*	البيوع	Fol. 48*a*

Fol. 92*a*	الوكالة	Fol. 90*b*	الهبة
Fol. 100*a*	الدعوى	Fol. 97*b*	الشهادات
Fol. 106*b*	الغصب	Fol. 102*a*	الاقرار
Fol. 117*b*	الوصايا	Fol. 111*b*	الجنايات
Fol. 150*a*	الماذون	Fol. 145*b*	الكفالة
Fol. 163*b*	الصيد	Fol. 152*b*	المكاتب

End:

ولو زاد الذبح قوه لواما ولم نعسه عن سسه لم
يكن به باس لان الا . . ار غير ممكن،

No other copies appear to be recorded.
Ḥ. Kh.?

1726

Foll. 117 (81–117 and a number in the text blank)—uncompleted; 9 × 6½ in.; ll. 15; nasta‘līq degenerating at times into shikastah; parts worm-eaten; 19th century. [DELHI 503]

A work by an author unnamed in the text—the title-page says Mu‘īn al-Dīn Khān—containing legal axioms and fatāwī quoted from a number of works on Ḥanafī fiqh, amongst which are the following: *Hidāyah, Nihāyah, Ḥubb al-Muftīn, Tātār-khānī, Kāfī, Fuṣul al-Ustrūshānī, Jāmi‘ al-rumūz, Muḍmarāt, Fuṣūl al-‘Imādī, Fatāwī al-Ḥammādiyah, Fatāwī al-Kubrā, Tuḥfah al-fiqh, Muḥīṭ, Dastūr al-quḍāh, Baḥr al-rā’iq* and *Fatāwī Jawāhir*.

Beginning:

كتاب النكاح، النكاح مما يحكم به يتصادق
الزوجين [*sic*]، هداية فى هذا الباب الخ

The following kitābs are marked:

Fol. 14*a*	العتاق	Fol. 13*a*	الطلاق
Fol. 15*b*	السرقة	Fol. 14*b*	الحدود
Fol. 20*a*	البيوع	Fol. 19*a*	الوقف
Fol. 28*a*	الوكالة	Fol. 27*b*	الحوالة
Fol. 37*b*	الشهاده	Fol. 30*b*	القضا
Fol. 62*b*	المضاربة	Fol. 47*a*	الدعوى
Fol. 70*b*	المزارعة	Fol. 65*b*	الهبة
Fol. 75*a*	الاكراه	Fol. 71*a*	المساقاة
Fol. 78*a*	العارية	Fol. 76*a*	القسمة
		Fol. 79*a*	الاجارة

End (as here extant):

والفتوى فيما يتعلّى بالقضاء على قول ابسوسف [*sic*]
لزيادة تجربته، خزانه الروايات فى فصل كيفيه
الافتاء،

No other copies appear to be recorded.

1727

Foll. 573 (in two volumes—(i) 1–287, (ii) 288–573); 12½ × 5½ in.; nasta‘līq; rubrications; some marginal comments; worm-eaten; 18th century. [DELHI 509]

التحفة الرضائيّة

al-Tuḥfah al-Riḍā’īyah.

A compilation on furū‘, compiled by al-Shaikh Muḥammad Riḍā’ ibn Muḥammad Ṣālih al-Anṣārī. On each point raised opinions in support are quoted from a number of recognised sources, mainly of late origin, amongst them the *Sharḥ al-Wiqāyah, Jawāhir al-Akhlāṭī, Baḥr al-rā’iq* and others. A considerable number of passages are given in Persian.

Beginning:

الحمد لله الذى بيّن الحلال والحرام واوضح
شعائر الشرع والاحكام بلسان افضل المرسلين الخ

The principal kitābs contained in the work, each with several bābs, are as follows:

Vol. i

Fol. 39*b*	الصلوة	Fol. 1*a*	الطهارة
Fol. 139*a*	الصوم	Fol. 115*b*	الزكوة
Fol. 157*a*	النكاح	Fol. 151*a*	[باب] الحج
Fol. 234*a*	الايمان	Fol. 224*b*	العتاق

Vol. ii

Fol. 36*b*	الشهادة	Fol. 2*a*	البيوع
Fol. 132*b*	الاجارة	Fol. 81*b*	الدعوى

Fol. 155*b*	القسمة	Fol. 160*b*	الذبائح
Fol. 167*b*	الكراهية	Fol. 221*a*	احياء اموات
Fol. 225*b*	الاشربة	Fol. 263*b*	[باب] الوصية

No other copy appears to be noted.
Not noted in Ḥ. Kh.

1728

Foll. 94–137; $11\frac{3}{8}\times6\frac{7}{8}$ in.; ll. 21; nastaʻlīq; rubrications; 19th century. [DELHI 539*b*]

Part of a work on furūʻ. Numerous authorities are quoted in different sections, e.g. *Khizānah al-fiqh*, *al-Fuṣūl*, *al-Tamhīd* by al-Imām al-ʻĀmil al-Timurtāshī, *al-Hidāyah*, *Mukhtaṣar al-Wiqāyah*, etc.

Beginning:

كتاب الحدود وذكر فى النوازل الحد هو المنع لغه ومنه سمى البواب حد اذا يمنعه [*sic*] الناس عن الدخول فى البيت الخ

The following further chapters are marked:

Fol. 104*b*	ك' السرقة
Fol. 105*b*	احكام قطاع الطريق
Fol. 110*b*	ك' الجنايات
Fol. 115*b*	ك' الديات
Fol. 118*a*	ك' القسامة
Fol. 124*a*	ك' الاكراه
Fol. 126*b*	ك' الحجر والاذن
Fol. 131*b*	ك' الوصايا
Fol. 137*a*	ك' الاخرس
Fol. 137*a*	ك' الخنثى

End (last section here extant):

ذكر فى مختصر الوقايه كتابه الاخرس وايحاده بما يعرف به نكاحه وطلاقه وبيعه وسراه وقوه كالبيان الخ

1729

Foll. 133–194, defective at beginning and end; $11\frac{1}{2}\times7\frac{3}{8}$ in.; lines vary in number, being written at various angles across the pages; cursive naskhī; 19th century. [DELHI 540*b*]

A number of fatwās, extracts from legal treatises, notes on procedure, legal fictions, etc.; some in Persian. They are arranged systematically under headings following those of works on furūʻ.

Beginning (as here extant):

لا يعتمد على الخط ولا يعمل به فلا يعمل بمكتوب الوقف الذى عليه خطوط القضاة الماضين الخ

The following headings are given:

Fol. 136*b*	فى القضاء' بيان المجتهدات
Fol. 137*b*	فى الميراث
Fol. 139*b*	افصا فى الدعوى
Fol. 142*a*	فى دعوى النكاح
Fol. 143*a*	كتاب الشهادة على الدعاوى
Fol. 148*a*	فى الوكالة
Fol. 149*b*	كتاب الاقرار
Fol. 152*b*	كتاب الصلح
Fol. 154*b*	كتاب المضاربة
Fol. 156*b*	كتاب الهبة
Fol. 159*b*	فى الدين والابراء
Fol. 160*a*	كتاب المداينات
Fol. 161*a*	كتاب الاجارة
Fol. 166*a*	كتاب الحظر والاباحة
Fol. 166*b*	كتاب الامانات
Fol. 170*a*	كتاب الحجر والماذون
Fol. 170*b*	كتاب الشفعة
Fol. 173*b*	كتاب القسمة
Fol. 176*a*	كتاب الاكراه
Fol. 176*b*	كتاب الغصب
Fol. 179*b*	كتاب الصيد والذبايح
Fol. 182*b*	كتاب الحجر
Fol. 183*b*	كتاب الرهن
Fol. 185*b*	كتاب الجناياة [*sic*]
Fol. 187*a*	كتاب الاضحية
Fol. 188*b*	كتاب الوصايا
Fol. 190*b*	كتاب الاشربة
Fol. 192*a*	الفن الخامس فن الحيل

which is an extract from the *Kitāb al-Ashbāh wa'l-naẓā'ir*.

End:

الحيلة فى ان القاضى يعزل وصى الميت ان يدعى دينا على الميت فيخرجه القاضى وان لم يبر ائمنه'

1730

Foll. 1–19; 9×5½ in.; ll. 22; Indian naskhī; rubrications, some marginal comments; 19th century. [Delhi 547]

احكام الاراضى

Aḥkām al-arāḍī.

(The title has been introduced into the author's preface in a different hand from the rest.)

A treatise on the principles of the shar' regarding the ownership and taxation of land, with special reference to India, by Muḥammad A'lā ibn Qāḍī Muḥammad Ḥāmid ibn Muḥammad Ṣābir al-Fārūqī al-Tahānawī. Some parts, e.g. fol. 17*a*, are explained in Persian.

Beginning:

الحمد لله المتملك العلام مقبض العلوم على الانام والصلوة على رسوله الخ

The work comprises the following chapters:

Fol. 2*a*	فى بيان معنى دار الاسلام ودار الحرب
Fol. 5*b*	بيان احكام اراضى دار الاسلام
Fol. 8*b*	فى بيان انواع الاراضى واحكامها

End:

وبالجملة فلا ينبغى للمفتى ولا يحل له ان يفتى بمثل هذه الروايات' هذا ما تيسر لى فى هذا المقام الخ

No other copies appear to be noted.
Not noted in Ḥ. Kh.

1731

4102. Foll. 167, end defective; 11⅜×8¼ in.; ll. 15; large calligraphic naskhī, vocalised; rubrications; 13th century. [Purchased 3 April 1925]

طهارة القلوب والخضوع لعلّام الغيوب

Ṭahārah al-qulūb wa'l-khuḍū' li-'Allām al-ghuyūb.

The earlier part of a popular work on practical religion, with theological, devotional and edifying contents, by 'Abd al-'Azīz b. Aḥmad b. Sa'īd al-Dīrīnī al-Dahrī (d. 694/1295—other dates given are 689 and 690; cf. Brit. Mus. Suppl., p. 152; Brockelmann I 451 f.).

Beginning:

الحَمْدُ لِلّهِ الّذِي تَفَرَّدَ قَبْلَ وُجُودِ اللُّغَاتِ بالْأَسْمَآءِ الْحُسْنَي الخ

The whole work contains thirty faṣls (cf. Ḥ. Kh. IV 172), of which the present manuscript has the first eighteen only. A list of the full contents, for which see Brit. Mus. Suppl. 235 and Berlin 8789, is prefixed to the text.

End (here):

فقمتُ أفرُش خدّيْ [*sic*] فى التُرابِ لَهُ ذَلاَ وَأَسْحب أَجْفَانِي عَلَي الأثرِ..

For other copies see Brit. Mus. Suppl. 235; Paris 1313; Berlin 8789–90; Gotha 648–9. Printed Cairo 1304/1886–7 (on margins of the *Nuzhah al-Majālis* by 'Abd al-Raḥmān b. 'Abd al-Salām).
Ḥ. Kh. IV 172.

1732

Foll. 313; 9½×5½ in.; ll. 16; naskhī; careful corrections in margins; few rubrications; worm-eaten; 17th century. [Delhi 510]

Part of a legal work of which the author's name does not appear—the first folio bears the legend برحمه احسار لمعان—containing discussions on questions relating to worship. The author supports his statements by quotations from a number of sources amongst which *al-Hidāyah*, *al-Kāfī*, *Fa-*

tāwī-i Qāḍī Khān, *Ḥashiyaḥ Sharḥ al-Wiqāyaḥ*, *Sirāj al-wahhāj* and others appear.

Beginning (as here extant):

فقه فی نواقضه منها النجس الخارج من احد السبیلین فان کان الخارج متعاد کالبول الخ

The following headings are set down (in the margins):

Fol. 153*a* فقه فی المواقیت

Fol. 203*b* فقه فی الاوقات المکروهة

Fol. 237*b* فقه فی الاذان

End:

ذکره فی حاشیة شیخ وفی فتاوی الحجة نحوه وقال وهکذا جاء الاثر عن علی کرم الله وجهه علی الدوام والله یدعوا [*sic*] الی دار السلام وهو ولی الاتمام، فقه فی شروط الصلوة،

No other copies appear to be noted.
Not noted in Ḥ. Kh.

1733

Foll. 13; $8\frac{1}{2}\times5\frac{1}{8}$ in.; ll. 15; bold clear naskhī; first words of sentences overlined; date 1141/1728–9. [DELHI 511]

تزیین العبارة لتحسین الاشارة

Tazyīn al-ʻibārah li-taḥsīn al-ʻisharaḥ.

A short treatise by ʻAlī ibn Sulṭān Muḥammad al-Qārī al-Harawī (d. 1014/1605; cf. *Khulāṣaḥ al-athar* III 185; Brockelmann II 396, no. 47) claiming the authority of ḥadīth for the practice of raising the fore-finger during the recitation of the تشهد. No divisions are marked in the manuscript.

Beginning:

الحمد لله الذی هدانا للتوحید واشار لنا لمعنی التفرید والصلوة الخ

End:

وحشرنا مع العلماء العاملین تحت لواء سید المرسلین والحمد لله الخ

For other copies see Manchester 184L; Āṣafīyaḥ, p. 1078; Cairo VII 130. Printed in the margins of Kaidāwī's رسالة رفع سبابة, (?) Lahore, n.d.
Not noted in Ḥ. Kh.

1734

Foll. 74; $9\frac{5}{8}\times5$ in.; ll. 17; Indian naskhī; some marginal comments; worm-eaten; 18th century. [DELHI 548]

روضة الانظار

Rauḍaḥ al-anẓār.

A treatise on a question of ritual ablution, by Zain al-ʻĀbidīn Ghulām Muḥammad al-ʻAbbāsī (الدیوری الادی البهاری مولدا والجونفوری مرشدا), who also wrote a work entitled *Miʻyār al-afkār fī kashf al-asrār*, dealing with wuḍū'.

Beginning:

نشکرك یا من الآوه فی کل تحسین دانیة ونعماوه فی کل حین حانیة الخ

No chapter-headings are provided.

End:

الوضؤ الذی هو نور من الانور [*sic*] والحق انها جنة النظار فیها ریاح الاثمار من نتائج الافکار ومزهر الازهار ومظهر الانوار الخ

No other copies appear to be noted.
Not noted in Ḥ. Kh.

1735

Foll. 15–28; $11\frac{1}{4}\times6\frac{1}{8}$ in.; ll. 19; cursive and inelegant nastaʻlīq; date 1261/1845. [DELHI (Persian) 210*b*]

درهم الصرّة فی وضع الیدین تحت السرّة

Dirham al-surraḥ fī waḍʻ al-yadain taḥt al-surraḥ.

An essay on the thesis that the proper position of the hands during worship is

below the navel. The author's name does not appear.

Beginning:

الحمد لله رب العالمين..اما بعد فقد سمعت اخًا فى الله تعالى صالحا فى الاعمال من اهل المذهب الخ

End:

دالوضع ليس دليل ثابت الا حديث ضعيف بعرض باثار آخر غير صحيح والله سبحانه وتعالى اعلم الخ

No other copies appear to be recorded. Not in Ḥ. Kh.

1736

Foll. 1–10; $9\frac{3}{8}\times6\frac{1}{4}$ in.; ll. 17; cursive (Indian) naskhī; significant words overlined red; slightly worm-eaten; date (fol. 48 in no. 1737) 1237/1822. [DELHI 553*a*]

هادى العمى
Hādī 'l-'umy.

A Ḥanafī tract on the compulsory character of the Friday celebration in the mosque, by 'Abd Allāh al-Hāshimī al-Ḥusainī of Sā'īfūr.

Beginning:

اللهم لا احصى ثناءً عليك وانت كما اثنيت على نفسك الخ

End:

فان شئت الاطلاع فليرجع الى رسالتينا القديمتين المعمولتين فى تحقيق الجمعه والحمد لله على الاختتام والصلوة على حبيبه الكرام٬

No other copies appear to be noted. Not noted in Ḥ. Kh.

1737

Foll. 11–48; $9\frac{3}{8}\times6\frac{3}{4}$ in.; ll. 17; cursive (Indian) naskhī; rubrications; significant words overlined red; slightly worm-eaten; date 1237/1822. [DELHI 553*b*]

الفوائد الهاشمية
al-Fawā'id al-Hāshimīyah.

A Ḥanafī treatise on the religious and ritual requirements of the day of assembly (Friday), by 'Abd Allāh al-Hāshimī of Sā'īfūr.

Beginning:

الحمد لله الذى اعلى معالم الدين ورفع الوية الشرع المتين الخ

The work comprises the following 14 faṣls:

Fol. 12*b*	(1) شرائط الجمعة
Fol. 14*a*	(2) المصر
Fol. 16*b*	(3) الفناء
Fol. 18*b*	(4) السلطان ونائبه
Fol. 20*b*	(5) الوقت
Fol. 21*a*	(6) الخطبة
Fol. 24*b*	(7) السعى الى الجمعة
Fol. 33*b*	(8) الجماعة
Fol. 34*b*	(9) تحقيق الاذن [*sic*] العام
Fol. 35*b*	(10) فيمن يجب عليه الجمعة
Fol. 37*b*	(11) المواضع التى جازت الجمعة فيها
Fol. 38*a*	(12) صور جواز الجمعة
Fol. 42*b*	(13) الساعة المرجوة الخ
Fol. 42*b*	(14) احكام المسجد

End:

لا يوضع الجذع على جدار المسجد وان كان من اوقافه كذا فى الغنية ذكره فى الامنية ولا ينازع فى المكان ذكره فى نصاب الاحتساب٬

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1738

Foll. 16*b*–29*a* (fol. 26*b* is blank); $5\frac{3}{4}\times3\frac{3}{4}$ in.; ll. 9; clear naskhī partially vocalised; rubrications; 19th century. [DELHI 555*b*]

رسالة فى مناسك الحجّ

Risālaḥ fī manāsik al-ḥajj.

An anonymous handbook on the ritual of the ḥajj and the ʿumraḥ.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على سيدنا. . .اما بعد فهذا مختصر لطيف فى مناسك الحج والعمرة الخ

Nine bābs are comprised in the work, as follows:

Fol. 16*b*	(1) فى فرايض الحج
Fol. 17*a*	(2) فى الواجبات
Fol. 18*a*	(3) فى السنن
Fol. 18*b*	(4) فى المستحبات
Fol. 24*a*	(5) فيما يباح للمحرم
Fol. 24*b*	(6) فيما يحرم على المحرم
Fol. 27*b*	(7) فى المكروهات
Fol. 28*b*	(8) فى مفسد الحج والعمرة
Fol. 29*a*	(9) فى الفوات

End:

وبطل عنه دم القران وعليه قَضَأُ الحج لا غير لانّ العمرة لا تفوت،

A work of the same title (by Shams al-Dīn Aḥmad Sarūjī) is recorded in Āṣafīyaḥ, p. 1106.

Not noted in Ḥ. Kh. (?). (A *Manāsik al-ḥajj* is mentioned in VI 134. It is attributed to Ibn Juraij.)

1739

Foll. 15; $5\frac{3}{4} \times 3\frac{3}{4}$ in.; ll. 11; naskhī, vocalised but not without errors; rubrications; 19th century. [DELHI 555*a*]

رسالة فى آداب زيارات الائمّة

Risālaḥ fī ādāb ziyārāt al-āʾimmaḥ.

A book describing the ritual of pilgrimages and giving the prayers of intercession for use during visits to the tombs of the (Sunnī) imāms and to mosques and wells at Mecca and Medina. The author is unnamed.

Beginning:

اَوَّلَ مَا يَدْخُلُ مِنْ بَابِ السَّلَامِ الى خَيْرِ الْاَنَامِ يُقَدِّمُ رِجْلَهُ الْيُمْنىٰ وَيُؤَخِّرُ رِجْلَهُ الْيُسْرىٰ وَيَقُولُ اَللّٰهُمَّ الخ

End:

ثُمَّ يَزُورُ الْاَبْيَارِ [*sic*] السَّبْعَةَ الَّتِى فِيْهَا شَرْبَ [*sic*] الْمَاءِ [*sic*] النَّبِيِّ [*sic*] صَلَّى اللّٰهُ عَلَيْهِ وسَلَّمَ وَتَوَضَّا والغسل فيه، اَلْاَوَّلْ بِيرِ [*sic*] غَرْسٍ والثانى الخ

For another copy see Berlin 4078.
Not noted in Ḥ. Kh.

D. FARĀʾIḌ

1740

Foll. 1*b*–32; $9 \times 6\frac{1}{8}$ in.; ll. 19; inelegant naskhī, passages of the original text in red; rubrications; slightly worm-eaten; 18th century. [DELHI 767]

تعليق على الارجوزة الرحبيّة فى الفرائض

Taʿlīq ʿalā ʾl-Urjūzaḥ al-Raḥbīyaḥ fī ʾl-farāʾiḍ.

(A note on the fly-leaf erroneously calls it شرح السراجية.)

An anonymous supercommentary on the *Urjūzaḥ al-Raḥbīyaḥ* of Muḥammad b. ʿAlī al-Raḥbī (d. 579/1183), which is a work in rajaz couplets on the division of inheritances (cf. Ḥ. Kh. IV 336; Brockelmann I 391). The present *taʿlīq* was completed in 1138/1725–6.

Beginning:

الحمد لله المبدى المعيد الفعال لما يريد ذى البطش الشديد الخ

The work comprises the following bābs:

Fol. 4*a*	ذكر مواضع العرش الخ
Fol. 4*b*	ذكر الورثة

Fol. 5*a* قسمة الفروض
Fol. 9*a* ذكر ميراث الجدات
Fol. 10*a* ذكر ميراث العصبة
Fol. 12*a* فى ذكر الحجب
Fol. 14*a* الكلام على ميراث الجد الخ
Fol. 15*a* ذكر المعادة
Fol. 17*a* معرفة اصول الفرائض
Fol. 22*a* ذكر المناسخة
Fol. 24*a* ذكر ميراث الخنثى
Fol. 25*a* ذكر ميراث الحمل

End:

اما اذا كان بعكس ذاك * فكالتباين حكمه اتاك،

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1741

Foll. 43, first and last folios damaged; 8⅞ × 5⅞ in.; ll. 7–9; sloping naskhī; rubrications; slightly worm-eaten; 18th century (? date 1189/1775).
[DELHI 769]

[الفرائض] السراجيّة

[al-Farā'iḍ] al-Sirājīyah.

(Sometimes called *al-Sirājī fī 'l-farā'iḍ*.)

A well-known treatise on the division of inheritances, by Sirāj al-Dīn Muḥammad b. Muḥammad al-Sajāwandī (*fl.* towards the end of the 6th/13th century; cf. Ibn Quṭlūbughā 42, 116; Brockelmann I 378; Bankipore XIX (ii), p. 157). The title given does not appear in the work itself.

Beginning:

الحمد لله رب العالمين حمد الشاكرين والصلوة... رسوله خير البرية الخ

The work comprises the following chapters:

Fol. 2*b* فصل معرفة الفروض الخ
Fol. 6*b* فصل العصبات
Fol. 8*b* باب الحجب على نوعين
Fol. 9*a* باب مخارج الفروض
Fol. 10*a* باب اذا اختلف النصف الخ
Fol. 10*b* باب العول
Fol. 11*a* فصل فى معرفة التماثل
Fol. 12*b* باب التصحيح
Fol. 16*a* فصل فى قسمة التركة
Fol. 17*a* فصل فى التخارج
Fol. 18*a* فصل الرد الخ
Fol. 20*b* فصل قال ابو بكر الصديق
Fol. 23*b* فصل المناسخة
Fol. 25*a* فصل وذو رحم الخ
Fol. 26*b* فصل فى صنف الاول
Fol. 32*a* فصل فى الصنف الثالث
Fol. 34*b* فصل فى صنف الرابع
Fol. 36*b* فصل فى الخنثى
Fol. 41*b* فصل فى المفقود
Fol. 43*a* فصل فى الفرقى الخ

End:

وقال وابن مسعود رض، يرث بعضهم من بعض الا مما و... كلواحد منهم من مال صاحبه،

For other copies see Loth 239–43; Brit. Mus. 409; Manchester 196A; Bankipore XIX (ii), nos. 1942–5; As. Soc. Bengal (Govt. additions 1903–7), 711; Gotha 1099. Printed (ed. Sir Wm. Jones) Calcutta 1792, London 1799, Calcutta 1260/1844 and frequently. For translations see Brockelmann, *loc. cit.*

Ḥ. Kh. IV 399.

1742

Foll. 39, uncompleted—a copy made up from several others; 9¼ × 5⅞ in.; lines vary from 5 to 15; naskhī in a variety of hands; rubrications; copious marginal and interlinear comments; parts worm-eaten; mainly 17th century.
[DELHI 768]

al-Sirājīyah.

Another copy (poor) of the work by Sirāj al-Dīn al-Sajāwandī.

1743

Foll. 1–36, uncompleted, beginning defective; space is left for tables omitted; $8\frac{5}{8} \times 4\frac{7}{8}$ in.; ll. 7; ornamental naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 784*a*]

al-Sirājīyaḥ.

Another copy of the work of Sirāj al-Dīn al-Sajāwandī.

1744

Foll. 5–23; $9\frac{1}{2} \times 10\frac{1}{4}$ in.; ll. 10; Indian nasta'līq; rubrications; copious marginal and interlinear comments; 18th century. [DELHI 770*b*]

al-Sirājīyaḥ.

Another copy of the work by Sirāj al-Dīn al-Sajāwandī.

1745

Foll. 6–63, omitting 8, 9, 21 and 23; $11 \times 7\frac{7}{8}$ in.; ll. 7; large naskhī; rubrications; copious marginal and interlinear comments; 18th century. [DELHI 771*b*]

al-Sirājīyaḥ.

Another copy of the work by Sirāj al-Dīn al-Sajāwandī. A note on fol. 6*a* erroneously calls this the first part of the work.

1746

Foll. 1–18; $12\frac{1}{4} \times 8\frac{1}{4}$ in.; ll. 11; large naskhī; rubrications; some folios with copious comments; date 1256/1840. [DELHI 780*a*]

al-Sirājīyaḥ.

Another copy of the work—here entitled *Al-Sirājī fī 'l-Farā'iḍ*—by Sirāj al-Dīn al-Sajāwandī.

1747

Foll. 1–27; $7\frac{7}{8} \times 5\frac{3}{8}$ in.; ll. 11; large naskhī; rubrications; 19th century. [DELHI 782*a*]

al-Sirājīyaḥ.

Another copy of the work by Sirāj al-Dīn al-Sajāwandī.

1748

Foll. 119; $11 \times 7\frac{1}{4}$ in.; ll. 13; nasta'līq; rubrications; passages of the original text overlined; copious marginal and interlinear comments; date 1235/1820. [DELHI 773]

الشريفيّة

al-Sharīfīyaḥ.

A commentary (*mamzūj*) by al-Saiyid al-Sharīf 'Alī b. Muḥammad al-Jurjānī (d. 816/1413; cf. *Ḥabīb al-Siyar* III iii 89; Brockelmann II 216; Bankipore V (ii), pp. 86 f.) on the *Sirājīyaḥ*, a manual on the division of inheritances.

Beginning:

قال المولى الشيخ سراج الملة والدين محمد بن عبد الرشيد السجاوندى نوّر الله مرقده بعد ما تيمّن بالبسملة الخ

End:

والباقى للمولى لان كلًا [*sic*] منهما لا يرث من صاحبه ما ورث منه فقد اجتمع لام كل منهما عشرون ولبنته ستون ولولاه عشره،

For other copies see Loth 239 (II), 240–4; Brit. Mus. Suppl. no. 435; Manchester 196B; Bankipore XIX (ii), nos. 1948–9; Rāmpūr, p. 264, nos. 24–29; Āṣafīyaḥ, p. 1094; Berlin 4075. Printed Calcutta 1260/1844, Kasan 1889, 1894. Translated by Sir Wm. Jones, Calcutta 1792.

Ḥ. Kh. V 401.

1749

Foll. 104; $8\frac{1}{8} \times 6\frac{1}{8}$ in.; ll. 15; cramped nasta'līq; rubrications; passages of original text overlined; some marginal comments; date 1265/1849. [DELHI 774]

al-Sharīfīyaḥ.

Another copy of the commentary on the *Sirājīyaḥ*.

1750

Foll. 88; $10\frac{1}{2} \times 6\frac{7}{8}$ in.; inelegant naskhī; rubrications; passages of original text overlined; slightly worm-eaten; 18th century. [DELHI 775]

al-Sharīfīyaḥ.

Another copy of the commentary on the *Sirājīyaḥ.*

1751

Foll. 1–61; $8\frac{5}{8} \times 5\frac{5}{8}$ in.; ll. 21; cursive naskhī; rubrications; passages of original text overlined; scattered marginal comments; date 1194/1780. [DELHI 781*a*]

al-Sharīfīyaḥ.

Another copy of the commentary on the *Sirājīyaḥ.*

1752

Foll. 68–164; $8\frac{5}{8} \times 4\frac{7}{8}$ in.; ll. 19; cursive (Indian) naskhī; rubrications; passages of original text overlined; slightly worm-eaten; date 1219/1804. [DELHI 784*d*]

al-Sharīfīyaḥ.

Another copy of the commentary on the *Sirājīyaḥ.*

1753

Foll. 19–77; $12\frac{1}{4} \times 8\frac{1}{4}$ in.; ll. 17–21; cursive (Indian) naskhī; rubrications; scattered marginal comments; passages of original text overlined; date 1257/1841. [DELHI 780*b*]

al-Sharīfīyaḥ.

Another copy of the commentary on the *Sirājīyaḥ.*

It begins:

وبه نستعين قال المولى...سراج الملة والدين الخ

but a note on fol. 19*b* says that in some copies the beginning is:

الحمد لله رب العالمين والصلوة على خير خلقه
محمد واله اجمعين،

1754

Foll. 66, end defective; $9\frac{1}{4} \times 5\frac{3}{8}$ in.; ll. 15; cursive naskhī; rubrications; original text overlined; scattered marginal comments; some injury from damp and insects; 19th century. [DELHI 776]

al-Sharīfīyaḥ.

Another copy of the commentary on the *Sirājīyaḥ.*

1755

Foll. 9–10; $9\frac{1}{4} \times 5$ in.; ll. 18; nīm-shikastah; date 1181/1767–8. [DELHI 772*b*]

الوجيز [فى الفرائض]

al-Wajīz [fī 'l-farā'iḍ].

A brief treatise on the division of inheritances, by an anonymous author.

A commentary on the work (which is also known as *al-Farā'iḍ al-wajīzīyaḥ* or *Wajīzaḥ al-farā'iḍ*) was completed in 1132/1720 (see below).

Beginning:

احمد الله على الايه واصلى على رسوله محمد
واله واوليايه بعد فهذا علم باحث عن القسمت [*sic*]
التركه الخ

End:

وجمع ما بين كل موربين من التحانى الايمن
من تحته ليحصل المحلوب،

No copies appear to be recorded elsewhere.

1756

Foll. 23–25; $8\frac{1}{2} \times 5\frac{5}{8}$ in.; ll. 9; nasta'līq; date 1239/1823–4. [DELHI 783*c*]

al-Wajīz.

Another copy of the same work.

1757

Foll. 1–9; $8\frac{1}{4} \times 6\frac{1}{8}$ in.; ll. 9; coarsely-written nasta'līq; 19th century. [DELHI 779*a*]

al-Wajīz.

Another copy of the same work.

1758

Foll. 1–9*a*; 9¼ × 5 in.; ll. 18; nīm-shikastah; passages of the original text overlined; worm-eaten; date ? 1181/1767; cf. fol. 10*b*. [Delhi 772*a*]

شرح الوجيز

Sharḥ al-Wajīz.

A commentary by Aḥmad b. Mas'ūd al-Ḥusainī al-Hargāmī (known as "Al-Hadīyah") upon the brief manual on *farā'iḍ* entitled *al-Wajīz*. The work was completed in 1132/1720.

Beginning:

اما بعد حمد الله على نعمايه والصلوة والسلام على سيد انبيايه واله واصحابه الخ

End:

والآخر من الماخوذ بنسبة الى ذلك المخرج او تقسيم عليه ليتم المقصود،

Author's colophon:

فالحمد لله...وعلى...احقرهم العاصى واضعفهم العوامى احمد بن مسعود الحسينى الهركامى المشتهر بالهديه الذى اوجز القوانين للعالمين والعاملين فى الف ومايه واثنين وثلثين الخ

Colophon:

تمت شرح الوجيز من تصانيف افضل الفضلاء سيد الرويا وهو ماتنه،

No other copies appear to be recorded.

1759

Foll. 65–75, end defective; 8⅝ × 5⅝ in.; ll. 17; Indian nasta'līq; passages of original text overlined; scattered marginal comments; 18th century. [Delhi 781*b*]

Sharḥ al-Wajīz.

Another copy of the commentary on *al-Wajīz fī 'l-farā'iḍ*.

1760

Foll. 52–66; 8⅝ × 4⅞ in.; ll. 19; cursive (Indian) naskhī; rubrications; passages of original text overlined; slightly worm-eaten; date 1143/1730–1. [Delhi 784*c*]

Sharḥ al-Wajīz.

Another copy of the commentary on *al-Wajīz fī 'l-farā'iḍ*.

1761

Foll. 10–39; 8¼ × 6⅛ in.; ll. 10–12; inelegant naskhī; scattered marginal comments; slightly worm-eaten; 19th century. [Delhi 779*b*]

Sharḥ al-Wajīz.

Another copy of the commentary on the *Wajīz*, by Aḥmad Allāh b. Mas'ūd al-Hargāmī, who, according to the colophon, "made a brief summary for the use of the learned in 1102". In no. 1758, however, the date is given as 1132.

1762

Foll. 11–26, end defective; 9¼ × 5 in.; ll. 17; naskhī; rubrications; a diagram and various tables in the text; scattered marginal comments; worm-eaten; 18th century. [Delhi 772*c*]

البسيط [فى الفرائض]

al-Basīṭ [fī 'l-farā'iḍ].

A compendium of the law dealing with *farā'iḍ*, by Najm [al-Dīn] al-Shuraihī al-Kubrawī, called "Shaikh-zādah".

Beginning:

الحمد لله الباقى الوارث المحيى المميت الباعث الخ

The work comprises the following bābs:

Fol. 13*a* العصبات	Fol. 14*b* الحجب
Fol. 26*b* الرد	

End (as here extant):

وعلى التقديرين اما ان يكون معه من لا يُرَدّ عليه او يكون الاول ان يكون فى المسله حنس واحد...

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1763

Foll. 34, uncompleted; $8\frac{3}{8}\times5\frac{1}{8}$ in.; ll. 17; inelegant naskhī; rubrications; worm-eaten; 18th century. [Delhi 777]

A short treatise on *farā'iḍ*, dealing with special aspects of the subject and problems connected therewith. Title and author's name are both lacking.

Beginning:

اعلم انّ فروض الورثة فى الكتاب سته ٦ النصف والربع الخ

The work comprises the following bābs (in each of which a number of *masā'il* are considered):

Fol. 1*b* تمثيلات الفروض

Fol. 16*b* تمثيلات مخارج الفروض

Fol. 18*a* تمثيلات العول

Fol. 22*a* تمثيلات التصحيح

End:

فالخارج نصيب ذلك الوارث فى الوجهين

مثاله مسله

بنتان ابوان والتركه ثمانيه دنانير...

No other copies appear to be recorded.

1764

Foll. 31–38; $8\frac{5}{8}\times5\frac{5}{8}$ in.; ll. 7; nasta'līq; rubrications; scattered marginal and interlinear comments; slightly worm-eaten; 19th century. [Delhi 783*d*]

A short treatise on *farā'iḍ*, apparently part of a larger work. Title and author's name are both lacking.

Beginning:

يبدأ من تركه الميت بالتجهّز والتكفين ثم قضاء الديوان [*sic*] ثم تنفيذ الوصايا من ثلث الباقى الخ

The work comprises an introduction and the following bābs (each divided into a number of faṣls):

Fol. 34*b* الحجب والاسقاط

Fol. 35*b* العول

Fol. 36*a* الرد

Fol. 36*b* دوو الارحام الخ

Fol. 37*b* المماسخة

End:

معام الثانية فى العمل ثم فى الرابعه والخامسة كدلك الى اخر البطن

No other copies appear to be recorded.

1765

Foll. 47–54; $9\times5\frac{3}{8}$ in.; ll. 17; naskhī; copious marginal comments; 18th century. [Delhi 1762*c*]

A manual, based upon a number of standard works of fiqh, treating of the ceremonial and etiquette of eating. Title and author's name are both lacking.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين والصلوة... اما بعد فهذه كلمات قايدة تامة للآكلين الخ

End:

فتاكل لاجل الضيف حتى لا يخجل الضيف وان يريد صوم الغد فتناوله فوق الشبع

(Amongst the works quoted are the *Bustān al-faqīh* of Abū 'l-Laith, the *Sirājīyah*, the *Fawā'id al-farā'iḍ*, the *'Awārif*, the *Khānīyah*, etc.)

No other copy appears to be recorded.

E. Furū' (Shāfi'i)

1766

Foll. 213, lacunae between foll. 11–12 and 106–107, and defective at the end; $8\times6\frac{1}{4}$ in.; ll. 33; small cramped naskhī with points frequently omitted, partially vocalised; title-page in a hand different from the rest; rubrications; many folios damaged by damp and insects; 17th century. [Delhi 502]

كتاب الوسيط فى المذهب

Kitāb al-Wasīṭ fī 'l-madhhab.

A manual of Shāfi'ī fiqh by Abū Ḥāmid Ḥujjah al-Islām Muḥammad ibn Muḥammad al-Ghazālī (d. 505/1111; cf. Brockelmann I 424; *Encyc. Islam, s.v.*). It contains the ordinary chapters of a work on fiqh (furū'), together with many additional ones for the use of qāḍīs, and also discussions upon many practical illustrations. According to Ḥ. Kh. (VI 437), who calls it *Wasīṭ fī 'l-furū'*, it was one of the five works in commonest use amongst the Shāfi'īs. It was derived from a previous work of Ghazālī's—*al-Basīṭ fī 'l-furū'*—but was provided with much additional matter.

Beginning:

امّا بعد حمد الله الذى هى فاتحة كل كتاب وخاتمة كل خطاب والصلوة على رسوله الخ

The chief kitābs marked are as follows:

Fol. 1*b*	ك' الطهارة	Fol. 32*b*	ك' الحج
Fol. 43*a*	ك' البيع	Fol. 79*a*	ك' التفليس
Fol. 133*a*	ك' الطلاق	Fol. 157*a*	ك' الجنايات
Fol. 165*a*	ك' الديات	Fol. 193*a*	ك' الضحايا

The last kitāb, the ك' الشهادة (fol. 213*b*), is defective at the end.

End (as here extant):

وان السعر كلام حسنه حسن وقبيحه قبيح وقد انشد عند رسول الله صلى الله عليه ولم ينكرها وان اطنب: . . .

For other copies see Bodleian I 233, II 82; Paris (Nouvelles acquisitions 1925) 6117 (fragmentary); Cairo III 197.
Ḥ. Kh. VI 437.

1767

Foll. 321 (present fol. 184 should come between 176 and 177); $10\frac{5}{8} \times 7\frac{3}{4}$ in.; ll. 22; scholarly naskhī, occasionally lacking points; rubrications; a few marginal notes; some folios damaged by damp, etc.; date 766/1364–5; copyist, Abū Bakr b. Muḥammad Dāwud al-Lārī. [DELHI 588]

شرح الحاوى

Sharḥ al-Ḥawī (al-ṣaghīr).

The third and fourth parts of a commentary by 'Alā' al-Dīn 'Alī b. Ismā'īl al-Qūnawī (d. 729/1328–9; cf. Ḥ. Kh. III 6; Brockelmann II 86; Bankipore XIX (ii), p. 106) on Najm al-Dīn al-Qazwīnī's treatise on furū' (*al-Ḥāwī al-ṣaghīr fī 'l-furū'*), for which see Ḥ. Kh. III 5 ff.

Beginning:

خصّ النبى صلى اللّه عليه وسلم الى آخره الكتاب [و]السنة واجماع المِلل متطابقة على جواز النكاح الخ

Passages of the *Ḥāwī* are introduced by قوله, but the chapters are not distinguished from each other except by the heading باب. The colophon of the ربع النكاح (the ? 3rd ربع) occurs on fol. 138*b* and states that it is to be followed by باب الجنايات.

End:

فاذا ماتا فالولاء بين العصبتين بالسوية وان كان احدهما موسرا فقط ثبتت الاستيلاد فى نصب المعسر قطعا والنزاع فى نصب الموسر'

For other copies see Bankipore XIX (ii), nos. 1859–61; Rāmpūr 263; Āṣafīyah, p. 1156; Berlin 4512; Cairo III, p. 236.
Ḥ. Kh. III 6.

1768

Foll. 1–166; $8\frac{3}{4} \times 5\frac{1}{8}$ in.; ll. 21; naskhī; rubrications; some marginal comments; date 907/1501–2. [DELHI 507*a*]

تيسير الفتاوى فى تحرير الحاوى

Taisīr al-fatāwī fī taḥrir al-Ḥāwī.

A commentary by Sharaf al-Dīn Hibah Allāh ibn 'Abd al-Raḥīm al-Bārizī al-Ḥamawī al-Shāfi'ī (d. 738/1337; cf. *Shadharāt al-dhahab*, Cairo 1350, VI 119; Brockelmann I 394) on the *Ḥāwī al-ṣaghīr* of Najm al-Dīn 'Abd al-Ghaffār al-Qazwīnī.

Beginning:

الحمد لله المقدّس عن الاضداد والانداد المنزه عن الصحابة والوالد والاولاد الخ

The numerous bābs into which the work is divided are those of the ordinary treatises on furū'. Here, text and commentary are not differentiated by any external signs (see Ḥ. Kh. III 8).

End:

ثبت الاستيلاد فى كل نصف لمالكه والولاء بين عصبيتهما بالسوية'

For other copies see (?) Yeni Jāmi' Kutub-khanah Daftarī (Stambul 1300), no. 437; Cairo III 212.

Ḥ. Kh. III 7 f.

1769

Foll. 299; $9\frac{1}{2} \times 7$ in.; ll. 29; small neat naskhī—points occasionally omitted; rubrications; illuminated 'unwān; margins ruled; worm-eaten in parts; date 886/1481 (? 816/1413). [DELHI 487]

ايضاح الفتاوى فى النكت المتعلّقة بالحاوى

Īḍāḥ al-fatāwī fī 'l-nukat al-muta'allaqah bi 'l-Ḥāwī.

A commentary, by an author unnamed, on the first two parts (*'ibādāt* and *bai'*) of Najm al-Dīn 'Abd al-Ghaffār al-Qazwīnī's treatise on Shāfi'ī jurisprudence, the *Ḥāwī al-ṣaghīr* (for which see Ḥ. Kh. III 5; Brockelmann I 394).

Beginning:

الحمد لله الذى فقّه فى الدين من اختاره من الانام وارشد من ارتضاه لمعرفة ما شرع من الاحكام الخ

The text is introduced by some particulars of the life of Najm al-Dīn culled from Dhahabī (d. 748/1348), Subkī (d. 771/1370), Isnawī (d. 772/1371) and others unspecified. The ordinary main headings of a work on furū' are given (*kitāb al-bai'* on fol. 136*b*) and the quoted passages of the original are marked by قوله—often omitted.

End:

وقال فى شرحه المسلم لا يجوز لانها غير واجبة انتهى' والله سبحانه اعلم

Colophon:

وقد تم الجلد الاول من ايضاح الفتاوى فى النكت المتعلقة بالحاوى...على يدى اضعف مخلوق الله الغنى مقصود بن هبة الله بن منصور بن محمد الحسى الخ

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1770

Foll. 311 (lacuna after foll. 1 and 14, defective at the end); $8\frac{5}{8} \times 5\frac{3}{8}$ in.; ll. 20; naskhī in more than one style, partially vocalised; rubrications; original text overlined red; some marginal and interlinear comments; many folios damaged by insects, etc.; 18th century. [DELHI 589]

بيان الفتاوى

Bayān al-fatāwī.

A commentary on Najm al-Dīn al-Qazwīnī's *Ḥāwī al-ṣaghīr fī 'l-fiqh*, by 'Uthmān b. 'Alī al-Kūh-i Kīlūnī (الكوه كيلونى).

Beginning:

الحمد لِلّه الذى شرع بالاحكام شريعةً الى مشارع الاسلام والدين وفرَّعها على اُصولِ الخ

The chapters are not provided with headings, but the beginning of each is marked by باب.

End (last bāb here extant):

باب الايلاء حلف الزوج على الامتناع عن وطى ممكن اى الايلاء حلف الزوج المكلف على امتناعه من وطيه..

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1771

3860*c*. Foll. 95–102, end defective; $6\frac{7}{8} \times 6\frac{1}{2}$ in.; ll. 15; inelegant naskhī; rubrications; 14th century.

[ضوابط الفصول]

[Ḍawābiṭ al-fuṣūl.]

Part of a compilation of responsa to questions upon Shāfiʿī furūʿ, apparently by Muḥyī al-Dīn [Yaḥyā b. Sharaf] al-Nawawī (d. 676/1277; cf. Ḥ. Kh. I 508), but there is no reference to author or title in the text. A note on the title-page reads:

وما وجدت من ضوابط الفصول للنواوى [*sic*]...
بخط شيخى...الشيخ شمس الدين الكفيرى الخ

Beginning:

الحمد لله رب العالمين...اما بعد فهذه قواعد وطوابط [*sic*] واصول مهمات مقاصد مطلوبات يحتاج اليها طالبوا [*sic*] المذهب الخ

The work deals with the following masāʾil:

Fol. 96*a*	مذهب اهل الحق الايمان بالقدر الخ
Fol. 96*b*	عقود المعاملات الخ
Fol. 97*a*	اذا انعقد البيع
Fol. 97*a*	مما يقوم الوطى فيه الخ
Fol. 97*b*	فى ضبط حمل من المقدرات الشرعيه
Fol. 98*b*	فى بيان اقسام الرخصة الخ
Fol. 99*a*	قال اصحابنا رخص السفر ثمان الخ
Fol. 100*b*	لا يزال حكم اليقين بالشك الخ

This is followed by a section from the

Fol. 101*a* كتاب مهمات الفقه (باب المساجد)

and by a final section:

[ومما وجد بخط النواوي] قال اخبرنا شيخنا الحافظ ابو ابو [*sic*] البقا اجارة قال ابو اليمن الخ

No other copy appears to be recorded. Not in Ḥ. Kh.

1772

Foll. 209 (some lacking at the end); $8\frac{1}{8} \times 5\frac{1}{2}$ in.; ll. 21; small naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 599]

شرح ايضاح المناسك الكبرى

Sharḥ Īḍāḥ al-manāsik al-kubrā.

An anonymous commentary on Muḥyī al-Dīn al-Nawawī's *Īḍāḥ fī 'l-manāsik* (for which see Ḥ. Kh. I 508), on the rites of the ḥajj. The title-page ascribes the work to Shihāb al-Dīn (Aḥmad) Ibn Ḥajar al-Haitamī (d. 973/1565), but no work of this title by him is given by Ḥ. Kh. (Cf. further Brockelmann II 387 ff. and Berlin 4045, neither of which mentions the work. In Berlin 4052 there is a work by him on the same subject, viz. الجوهر المنظم فى زيارة القبر المكرّم and this may be the origin of the ascription.)

Beginning:

الحمد لله الذى عظم شعائر بيته الحرام بما اوجبه على الكفاية من احيا معالمه بالزيارة فى كل عام الخ

The following chapters are contained in the book:

[Fol. 1*b*	not indicated by title فى اداب السفر]
Fol. 70*b*	الباب الثانى فى الاحرام
Fol. 110*a*	الباب الثالث فى دخول مكة
Fol. 179*b*	الباب الرابع فى العمرة
Fol. 182*a*	الباب الخامس [قوله مكة افضل الارض]
Fol. 196*a*	الباب السادس [قوله اعلم الخ]
Fol. 206*b*	الباب السابع [هذا الباب يحتاج الخ]

These headings correspond in general with those of the *Īḍāḥ fī manāsik al-ḥajj* by al-Nawawī as given in Berlin 4045.

End (as here extant):

فلا يقال المقصود فى البابين واحد وانما وجب الفور هنا فى التطوع لانه اوجبه [على نفسه]...

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1773

Foll. 394, both ends defective; $10\frac{1}{8} \times 6\frac{7}{8}$ in.; ll. 25; well-written naskhī; rubrications; early folios injured by damp, etc.; date (probably) 896/1491—the dates 894, 895 appear on foll. 172 and 256 respectively. [DELHI 675]

الانوار لاعمال الابرار

al-Anwār li-a'māl al-abrār.

A work on Shāfi'ī furū', by Jamāl al-Dīn Yūsuf b. Ibrahīm al-Ardabīlī (d. 776/1374, according to others 799/1396; cf. Ḥ. Kh. I 484; Brockelmann II 199; Bankipore XIX (ii), no. 109).

Beginning (of first extant, third original kitāb):

كتاب الحيض [ا]قلّ سن تحيض المراة فيه تسع سنين الخ

There would appear to have been 73 kitābs, each with rukns and faṣls, in the complete work, a list of them being given in Loth 286. The last two in addition to the first two are here lacking.

End (i.e. last extant kitāb, fol. 391*a*):

كتاب التدبير وله اركان الاول المحل وهو معلوم ولو دبّر المكاتبَ او كاتب المدبر صح الخ

For other copies see Loth 286; Brit. Mus. Suppl. 317; Berlin 4598; Bankipore XIX (ii), nos. 1864–5. Printed Cairo 1310/1892–3.

Ḥ. Kh. I 484.

1774

3860*a*. Foll. 1–87, end defective; $6\frac{7}{8} \times 6\frac{1}{2}$ in.; ll. 17; fair naskhī; rubrications; copious comments on some folios; first folio damaged; 14th century.

The first part of a brief manual of Shāfi'ī law for beginners, by Abū 'Abd Allāh Muḥammad b. Jamāl al-Dīn al-Shāfi'ī, known as "al-Tinkizī". It is based chiefly upon the *Ghayah al-ikhtiṣar* of Abū Shujā' Aḥmad b. Ḥasan al-Iṣfahānī (d. shortly after 500/1106; cf. Ḥ. Kh. IV 296; Brockelmann I 392; Bankipore XIX (ii), p. 91) and the *Mukhtaṣar* of Muḥyī al-Dīn al-Nawawī (d. 676/1277; cf. Ḥ. Kh. I 508).

Beginning:

[قال سيدنا وشيخنا الشيخ...ناصر...الدين سمس الدين ابى [*sic*] عبد الله محمد بن المر حوم حمال الدين الشافعى الشهير بالتنكزى...] الحمد لله العليم الحكيم الذى علمنا بفضله ومنه مالم... نعلم واخرجنا بطوله وشريف ولا يته الخ

The work comprises a preliminary bāb with the following faṣls:

Fol. 3*b*	(1) فى فضل العلم
Fol. 9*b*	(2) فى فضل المتعلم وادبه
Fol. 17*b*	(3) فى فضل العالم
Fol. 20*a*	خاتمة

The section on the law proper (here only the *kitāb al-ṭahārah*) begins on fol. 46*a*.

The *Ghāyah* and *Mukhtaṣar* are referred to as غ and ن respectively, the comments being introduced by قلت or شرح.

End (as here extant):

ولم اجد شيا عملت طب حيا وميتا قال وسطعب منه ريح طيبه لم نجد مثلها قط ثم نساق حديث بن الزبير..

No other copies appear to be recorded. Not in Ḥ. Kh.

(Foll. 88–94 form part of another, unidentified, work on furū'.)

1775

3812*b*. Foll. 40–56 and 59–74; $8 \times 6\frac{1}{2}$ in.; ll. 22–30; naskhī, for the most part unpointed; rubrications; inner edges of some folios injured; date 582/1186; copyist, Abū 'Alī al-Ḥasan b. Isḥāq.

مشكّل المهذب

Mushkil al-Muhadhdhab.

A compilation by Abū Zakariyā Yaḥyā b. Abī 'l-Khair Sālim al-'Imrānī (d. 558/

1163; cf. *Shadharāt al-dhahab* IV 185 *ad fin.*; Subkī, *Ṭabaqāt* (Cairo 1324) IV 324), explaining in a series of questions and answers the difficulties occurring in Abū Isḥāq al-Shirāzī's *Muhadhdhab fī 'l-furū'* or *Muhadhdhab fī 'l-madhhab* (for which see Ḥ. Kh. VI 274; Brockelmann I 387). Neither title nor author's name appears in the text.

Beginning:

سالنى بعض من يعزُّ علىَّ سواله ويعظُم عندى قدره وحالهُ ان اجمعَ له من المهذب بعض ما يكثر عنه السوال الخ

The questions are introduced by a phrase such as مسئله قال الشيخ ابو اسحق and a quotation from the original text but the replies begin without any introduction.

End:

فى سقوط نسب المعربه من الله ومنهما ايضا لانه فرع لالله [*sic*] فمتى سقط الاصل سقط فرعه'

No other copies appear to be noted. Not in Ḥ. Kh.

1776

3812*c*. Foll. 75–96; $8 \times 6\frac{1}{2}$ in.; ll. 27–29; naskhī, mainly unpointed; rubrications; some folios damaged; date 582/1186; copyist, al-Ḥasan Abū Isḥāq.

احترازات المهذّب

Iḥtirāzāt al-Muhadhdhab.

A brief commentary on the *Muhadhdhab* of Abū Isḥāq al-Shīrāzī (see previous entry for references) by Ibn Abī 'l-Haitham 'Ubaid Allāh b. Yaḥyā al-Ṣan'ī (d. 550/1155; cf. Ḥ. Kh. VI 275), who is incorrectly called on the title-page Abū Muḥammad 'Abd Allāh b. Yaḥyā الصعبى.

Beginning:

حمدت الله مستديما وشكرت نعمته خصوصا وعموما الخ

Special points of difficulty from each bāb (introduced by قوله) are chosen and explained.

End:

ان فطرته لا تجب عليه والمونة تابعه للفطره فاذا لم تجب الفطره لم تجب النفقه'

No other copies appear to be recorded. Ḥ. Kh. VI 275.

1777

Foll. 192*b*–194; $8\frac{3}{4} \times 5\frac{1}{8}$ in.; ll. 21; naskhī; rubrications; 16th century. [DELHI 507*d*]

مسائل المطارحات

Masā'il al-muṭāraḥāt.

A series of questions, each introduced by مسئلة, and the answers to them, each introduced by جواب, relating to points of uncertainty or dispute in the ritual of worship. The heading ascribes the authorship to Ibn al-Qaṭṭān.

Beginning:

اعلم ان التحاسد على العلم داعية التعلم ومطارحة الاقران فى المسائل ذريعة الى الدراسة الخ

No divisions are marked; also the work appears to be incomplete.

End (as here extant):

لا شىء عليه لاحتمال ان يكون السجدة المتروكة من السنّة فصار شاكا فى وجوب اعادة الفرايض بعد اعادتها'

No other copies appear to be noted. Not noted in Ḥ. Kh.

1778

Foll. 116, defective at beginning and end, lacuna between foll. 5 and 6; $7\frac{5}{8} \times 4$ in.; ll. 28; small naskhī; rubrications; occasional ornamental stops in red ink; stained by damp and worm-eaten; 17th century. [DELHI 516]

A manual of furū', in which each bāb begins with a general statement of the authority for, or the principle of, the law and then proceeds to discuss practical applications. Neither title nor author's name appears.

Beginning (of the first complete bāb):

باب البيع فى المكيل مما يزيد بين الكيلين، الاصل فيه ما روى عن النبى صلى اللّه عليه وسلم انه نهى عن بيع الطعام حتى تجرى فيه الصاعان صاع البايع وصاع المشترى الخ

Others of the numerous chapters of the work are as follows:

Fol. 2*b* باب من الغصب فى الضمان للقيمة،
Fol. 3*b* باب اختلاف المبيع والثمن فى البيع،
Fol. 10*a* كتاب النكاح
باب من النكاح فيما ينتقص من الصداق وما يزيد،
Fol. 13*b*
Fol. 18*b* باب من النكاح بين العبد والامة والخيار لها،
Fol. 21*a* كتاب الدعاوى والبينات
Fol. 40*b* كتاب الطلاق
Fol. 48*b* باب ما ينفذ من قضا القاضى وما لا ينفذ
Fol. 52*b* باب العتق
Fol. 55*a* باب ما يوجب الرجل على نفسه فيلزمه الخ
Fol. 55*b* باب من غصب الصبى والحر والعبد
Fol. 55*b* باب العيوب من البيوع
Fol. 58*b* باب ما لا يقدر على الرد على عيب يحدث
Fol. 59*b* باب من الاختلاف فى المرابحة وراس المال
Fol. 60*b* باب من بيع اهل الذمّة والمسلمين
باب ما يقع الاختلاف بين الامر والمامور فى قضا
Fol. 61*a* الدَين،
Fol. 65*b* باب الكيل يزيد او ينقص
Fol. 73*b* كتاب الرهن
Fol. 82*a* كتاب الوصايا
Fol. 93*b* كتاب الكتابة
Fol. 96*b* ابواب الشهادات

End (as here extant) illegible. The last bāb begins:

باب من وديعة الصبى والعبد المحجور عليه، الاصل ان الشك متى وقع فى السبب الموجب لا يجب حتى يرتفع الشك الخ

No other copies appear to be recorded. ? Not noted in Ḥ. Kh.

F. IKHTILĀF AL-MADHĀHIB

1779

Foll. 1–92; $10\frac{1}{8} \times 6\frac{1}{2}$ in.; ll. 17; naskhī, for the most part vocalised; rubrications; copious marginal comments; some damage from insects; date 713/1313; copyist, Muḥammad b. ? Aḥmad b. Muḥammad al-Dailamī. [DELHI 646]

كتاب المنظومة فى الخلافيّات

Kitāb al-Manẓūmah fī 'l-khilāfīyāt.

A metrical treatise, put into rajaz couplets (2669 in number) to facilitate memorising, on the points of difference between the Ḥanafī and the other schools of law, by Najm al-Dīn Abū Ḥafṣ 'Umar b. Muḥammad al-Nasafī (d. 537/1142; cf. Ibn Quṭlūbughā 140; Brockelmann I 427; Bankipore XIX (i), p. 107). The work was completed in 504/1110.

Beginning:

بِسمِ الإِلٰه [*sic*] ربّ كلِّ عَبْد والْحَمْدُ لِلّٰهِ وَلِي الحمد الخ

The work contains the ordinary kitābs of a book on furū', but the majority are very brief.

End:

قد انتهى نظم الخلافيات والحمد لله على الحالات
ثم الصلوة والسلام ابدا على النبى الهاشمى سرمدا
وصاحب النظم ابو حفص عمر من نسف اتم هذا فى صفر
للنصف يوم السبت وقت التعدية فى سنه الاربع والخمسماية،
والحمد لله الخ

For other copies see Brit. Mus. Suppl. 320; Bankipore XIX (i), no. 1609; Berlin 4854–5; Dresden, no. 130 (with a full description); Cairo III 13.
Ḥ. Kh. VI 195.

1780

Foll. 240, lacuna after fol. 45; $13\frac{3}{8} \times 9\frac{1}{8}$ in.; ll. 21; well-written naskhī; rubrications; occasional marginal comments; slightly damaged; 17th century. [DELHI 674]

A treatise on the points of agreement between the four madhhabs (those of Abū Ḥanīfah, Mālik, Shāfiʿī and Ibn Ḥanbal; cf. fol. 11*a*) and those of difference (ikhtilāf), preceded by a muqaddamah containing an interpretation of the ḥadīth من يرد الله به خيرًا يفقّهه, a list of the 99 names of God, a series of legal definitions and an account of the general principles of the fiqh. Title and author's name are both lacking.

Beginning:

وما توفيقى الا بالله عليه توكلت وهو رب العرش العظيم الخ

The work comprises the kitābs of the earlier part of an ordinary work on furūʿ as follows:

Fol. 11*b*	الطهارات	Fol. 23*b*	الصلوة
Fol. 50*b*	الزكوة	Fol. 63*b*	الصيام
Fol. 73*a*	الحج	Fol. 91*a*	البيوع
Fol. 148*b*	النكاح	Fol. 174*b*	الجنايات

Each of these is divided into a number of bābs and bayāns. Every section begins with an account of the respects in which the madhhabs agree upon the subject treated in it (each introduced by واجمعوا على), following which comes an account of the points on which the madhhabs differ (each introduced by واختلفوا).

End:

والمفهوم من هذا ان السلامة من مواطن الاختلاف بين الامة التمسك بما اجتمع عليه ومن روى طايفة او اصابة اراد بعض الامة،

No other copies appear to be recorded. ? Ḥ. Kh.

G. Furūʿ (Shīʿah)

1781

4423. Foll. 288; $9\frac{3}{4} \times 5\frac{3}{4}$ in.; ll. 21; sloping naskhī; rubrications; worm-eaten; 17th century. [Ameer Alī.]

نهاية الاحكام فى الفقه

Nihāyah al-aḥkām fī 'l-fiqh.

A manual of Shīʿah furūʿ by Muḥammad b. Ḥasan b. ʿAlī al-Ṭūsī (d. 460/1067; cf. *Qiṣaṣ al-ʿulamā*, no. 100; Iʿjāz Ḥusain, no. 3348; Browne IV, p. 405; Brockelmann I 405), known as "*Shaikh al-Ṭāʾifah*", the author of the well-known fihrist of Shīʿah books.

Beginning:

الحمد لله مستحق الحمد وموجبه وصلّى الله علي خيرته من خلقه محمد الخ

The work, which is in two parts (foll. 1–140*a*, 140*b*–288), comprises the following kitābs (each with several bābs):

Fol. 1*b*	[الصلوة]	Fol. 58*b*	الصيام
Fol. 68*a*	[باب] الزكوة	Fol. 78*b*	الحج
Fol. 111*a*	الجهاد وسيرة الامام		
Fol. 116*a*	الديون والكفالات الخ		
Fol. 124*a*	الشهادات	Fol. 128*a*	القضايا والاحكام
Fol. 135*a*	المكاسب	Fol. 140*b*	المتاجر
Fol. 169*a*	النكاح	Fol. 190*a*	الطلاق
Fol. 207*a*	الايمان الخ	Fol. 213*a*	الصيد والذبايح
Fol. 224*a*	الوصايا	Fol. 255*a*	الحدود

End:

كان عليه ضمانه فان اتلفه عليه وكان قد اظهره لم يكن عليه شىء على حالٍ،

No other manuscript copies appear to be recorded. Lithographed in the جوامع الفقهية Ṭihrān 1276/1859–60.

Iʿjāz Ḥusain, no. 3348.

1782

Foll. 210; $12 \times 6\frac{5}{8}$ in.; ll. 19; nastaʿlīq; rubrications; numerous passages overlined red; date (fol. 167*b*) 1257/1841. [Delhi 608]

تهذيب الاحكام

Tahdhīb al-aḥkām.

A commentary, here left uncompleted, upon the *kitāb al-ṭahārah* and part of the *kitāb al-ṣalāh* of the رسالة المقنعة, a Shī'ah treatise upon furū' (with a section on uṣūl) by شيخنا Abū 'Abd Allāh, Muḥammad b. Muḥammad al-Baghdādī. The author of the commentary is Muḥammad b. Ḥasan b. 'Alī al-Ṭūsī (d. 458/1066 or 460/1068; cf. I'jāz Ḥusain, no. 726).

Beginning:

الحمد لله ولىّ الحمد ومستحقه وصلوته على خيرته من خلقه محمد واله وسلم تسليما الخ

The chapters comprised in the work are as follows:

Fol. 2*b*	باب الاحداث الموجبة الطهارة
Fol. 9*a*	باب الطهارة من الاحداث
Fol. 18*b*	باب صفة الوضوء الخ
Fol. 36*b*	باب الاغسال المفترضات
Fol. 41*b*	باب حكم الجنابة الخ
Fol. 52*b*	باب حكم الحيض
Fol. 75*a*	باب المحدث بالبول الخ
Fol. 75*b*	باب المياه
Fol. 82*a*	باب تطهير المياه
Fol. 88*b*	باب تطهير الثياب الخ
Fol. 123*a*	ابواب الزيادات فى كتاب الطهارة
Fol. 169*b*	كتاب الصلوة
Fol. 170*a*	باب المسنون من الصلوة
Fol. 173*a*	باب فرض صلوة السفر
Fol. 173*b*	باب نوافل الصلوة فى السفر
Fol. 175*a*	باب اوقات الصلوة الخ
Fol. 186*b*	باب الاذان والاقامة
Fol. 190*a*	باب عدد فصول الاذان
Fol. 192*a*	باب كيفية الصلوة

End (in present manuscript):

قال كتبت الى ابى الحسن عليه السلام فى سجدة الشكر فكتب الى ماية مرة شكرا شكرا وان شئت عفوا عفوا وعنه عن عده من اصحابنا عن محمد بن محمد بن عيسى عن على بن الحكم . .

For other copies see Manchester 186; Berlin 4785–6.

I'jāz Ḥusain, no. 726.

1783

Foll. 254, defective at end; $12\frac{1}{2} \times 8\frac{1}{8}$ in.; ll. 13; nasta'līq; rubrications; broad margins containing numerous comments; 19th century. [DELHI 605]

شرائع الاسلام

Sharā'i' al-Islām.

(The title مختصر النافع on the back of the book is incorrect, disagreeing with what appears in the colophon.)

A well-known and popular treatise on Shī'ah furū' by Najm al-Dīn Abū 'l-Qāsim Ja'far b. Ḥasan b. Yaḥyā b. Sa'īd al-Ḥillī (d. 676/1277; cf. I'jāz Ḥusain, no. 1703; Brockelmann I 406; Bankipore XIX (ii), p. 131; but cf. *Qiṣaṣ al-'ulamā* which gives the date as 726/1325 (Browne IV, p. 405)). The work is divided into four parts (the first being here called جزء and the remainder قسم). The first qism of the first juz' and the end of the last are missing here.

Beginning (of the present manuscript):

القسم الثانى فى العقود وفيه خمسة عشر كتابًا كتاب التجاره وهو مبنى على فصول فيما يكتسب به وينقسم الى محرم ومكروه الخ

The remaining three parts are:

Fol. 92*a*	كتاب النكاح
Fol. 135*b*	القسم الثالث فى الايقاعات
Fol. 206*a*	القسم الرابع فى الاحكام

End (as here extant):

وكذا لو كانت مسناه جمعته فَعَضَدَ [*sic*] شجرها واصلحها وكذا لو قطع عنها المياه . . .

For other copies see Brit. Mus. 1607[1]; Bankipore XIX (ii), nos. 1896–1900; Āṣa-

[1] See E. Edwards in *A Volume of Oriental Studies presented to E. G. Browne*, no. 60, p. 145.

fīyaḥ, p. 1180; Rāmpūr 245; Leiden 1792. Printed at Calcutta 1839; lithographed Ṭihrān 1274/1857–8, 1310–14/1892–7, etc.; Lucknow 1897–9. Translated by Querry (*Droit Musulman. Recueil de lois concernant les Musulmans Schyites*. Paris 1871–2).

I'jāz Ḥusain, no. 1703.

1784

Foll. 133, beginning defective; $11\frac{3}{4} \times 8$ in.; ll. 19; naskhī and nasta'līq in a variety of hands; rubrications; some interlinear translations and comments in Persian; foll. 58–101 on blue paper; 19th century. [DELHI 607]

Sharā'i' al-Islām.

The two qisms of the first part of the work by Najm al-Dīn al-Muḥaqqiq al-Ḥillī.

1785

Foll. 167; $12 \times 8\frac{3}{8}$ in.; ll. 19; neatly-written naskhī; rubrications, though many are lacking; some marginal and interlinear comments in the earlier folios; date 1239/1824. [DELHI 679]

Sharā'i' al-Islām.

The third part of the work by Najm al-Dīn al-Muḥaqqiq al-Ḥillī, containing the kitābs from *nikāḥ* to *diyāt*.

1786

Foll. i+1–148; $8 \times 4\frac{5}{8}$ in.; ll. 17; small naskhī, first folio in a different hand; rubrications; copious marginal and interlinear comments; 18th century. [DELHI 728a]

المختصر النافع

al-Mukhtaṣar al-nāfi'.

A brief manual of Shī'aḥ furū', being an epitome of the *Sharā'i' al-Islām* by the same author, Najm al-Dīn Abū 'l-Qāsim Ja'far b. Ḥasan b. Yaḥya b. Sa'īd al-Ḥillī, known as "Al-Muḥaqqiq al-Ḥillī" (d. 676/1277; cf. I'jāz Ḥusain, nos. 1703 and 2798. Browne IV, p. 405, quoting *Qiṣaṣ al-'ulamā*, no. 89—فط—says he died in 726/1325. *Rauḍāt al-Jannāt*, p. 148 *ad fin.*, quotes both dates, but favours 726).

Beginning:

الحمد لله الذى صغرت فى عظمته عباده العابدين وحصرت عن ادراك شكر نعمته السنة الخادمين'

The work comprises the following kitābs:

Fol. 10*a*	الصلوة	Fol. 1*a*	الطهارة
Fol. 31*a*	الخمس	Fol. 26*a*	الزكوة
Fol. 36*b*	الحج	Fol. 35*b*	الاعتكاف
Fol. 68*b*	الرهن	Fol. 57*b*	التجارة
Fol. 71*a*	الصلح	Fol. 69*b*	الحِجْرة
Fol. 71*b*	المضاربة	Fol. 71*b*	الشركة
Fol. 74*a*	الاجارة	Fol. 72*b*	المزارعة
Fol. 76*a*	الوقوف	Fol. 75*a*	الوكالة
Fol. 78*b*	الوصايا	Fol. 78*a*	السبق والرماية
Fol. 94*b*	الطلاق	Fol. 81*a*	النكاح
Fol. 100*a*	اللعان	Fol. 97*a*	الخلع
Fol. 102*a*	التدبير	Fol. 101*a*	العتق
Fol. 105*b*	الايمان	Fol. 104*a*	الاقرار
Fol. 107*b*	الصيد	Fol. 106*b*	النذور
Fol. 114*b*	اللقطة	Fol. 112*b*	الشفعة
Fol. 124*b*	القضاء	Fol. 116*a*	المواريث
Fol. 141*b*	الديات	Fol. 136*a*	القصاص

End:

ونسال الله سبحانه ان يجعلنا من شكر عمله وغفر زلله وجعل الى الجنة منقلبه ومنتقله انه لا يخيب من ساله ولا يخسر من امله'

For other copies see Brit. Mus. Suppl. 332; Āṣafīyaḥ, p. 1182; Bankipore XIX (ii), nos. 1905–6; Leiden 1794–5. Lithographed Delhi n.d., Lucknow 1301/1884, with the *Sharḥ al-Kabīr* of Ṭabāṭabā'ī, Ṭihrān n.d.

I'jāz Ḥusain, no. 2798.

1787

Foll. 252; $10\frac{5}{8} \times 6\frac{7}{8}$ in.; ll. 12; large irregular naskhī; rubrications; scattered marginal and interlinear comments; date 1098/1687. [DELHI 729]

al-Mukhtaṣar al-nāfi'.

Another copy of the work by al-Muḥaqqiq al-Ḥillī.

1788

Foll. 142, lacuna between 57 and 58; $9\frac{1}{2} \times 7\frac{7}{8}$ in.; ll. 22; clear naskhī; rubrications not provided; worm-eaten; many margins cut; 17th century (the date 1130/1718 appears on the fly-leaf).

[DELHI 535]

حاشية على شرائع الاسلام

Ḥāshiyaḥ 'alā Sharā'i' al-Islām.

A commentary on a well-known work of Shī'aḥ furū', viz. Najm al-Dīn al-Muḥaqqiq al-Ḥillī's *Sharā'i' al-Islām*. According to I'jāz Ḥusain (no. 890) and Āṣafīyaḥ, p. 1180, the commentary is the work of 'Alī ibn Muḥammad ibn Ḥasan ibn Zain al-Dīn al-'Āmilī (d. 1103/1691–2; cf. *Rauḍāt al-jannāt*, p. 44). The fly-leaf, however, ascribes the work to Shaikh 'Ali (ibn) 'Abd al-'Ālī (al-Karakī; d. 940/1533), an ascription which is apparently supported by other evidence (cf. Bankipore XIX (ii), p. 134 f.) but cannot be sustained. See next entry.

Beginning:

الحمد لِلّه رب العالمين والصلوة على سيدنا محمد وآله الطبين [*sic*] الطاهرين وبعد الخ

The passages of the *Sharā'i'* are introduced by قوله.

End:

لان الشى قد يكون معاملة وبملاحظة شى اخر يكون عباده قوله'

For another copy see Bankipore XIX (ii), no. 1904; Āṣafīyaḥ, p. 1180.

I'jāz Ḥusain, no. 890.

1789

Foll. 451, defective at end; $12\frac{1}{4} \times 8$ in.; ll. 21; nasta'līq; few rubrications; scattered marginal comments; 18th century.

[DELHI 606]

تعليق على شرح شرائع الاسلام

Ta'līq 'alā sharḥ Sharā'i' al-Islām.

An appendix by the grandson (or great-grandson) of Zain al-Dīn al-'Āmilī, al-Shahīd al-Thānī—i.e. probably Muḥammad b. Ḥasan b. Zain al-Dīn al-'Āmilī (*fl.* 11th/17th century)—to his (Zain al-Dīn's) commentary on the *Sharā'i' al-Islām*, a work on Shī'aḥ furū'.

Beginning:

الحمد لله المحمود لآلايه المشكور لنعمايه المعبود لكماله المرهوب لجلاله الخ

The passages of the original text are introduced by قوله.

The following kitābs are comprised in the present manuscript:

Fol. 2*a*		ك' الطهارة
Fol. 139*b*	Part i	ك' الصلوة
	Part ii (beginning:	الحمد لله
Fol. 238*a*		حمدا كثيرا كما هو اهله)
Fol. 327*a*		ك' الزكوة

End (as here extant):

فلا يلزم من ثبوت الحكم هناك بوجود الدلالة ثبوته هنا مع عدمها تفريع لو وطي المجنون زوجته وهى صايمة فان طاوعته...

No other copies appear to be recorded. Not noted in I'jāz Ḥusain.

1790

3821. Foll. 494; $10\frac{3}{4} \times 7\frac{1}{2}$ in.; ll. 29; small clear and regular naskhī; rubrications; margins ruled blue and gold, headings in blue ink; some folios damp-stained and injured; date 954/1547; copyist, 'Abd Allāh b. Naṣr Allāh.

[Purchased 5 February 1913]

مختلف الشيعة فى احكام الشريعة

Mukhtalif al-Shī'aḥ fī aḥkām al-sharī'aḥ.

A treatise in seven parts containing arguments and decisions on questions of furū'. Each case is decided by the opinions of the author, Abū 'l-Manṣūr Ḥasan b. Yūsuf b. 'Alī Ibn al-Muṭahhar "al-'Allāmaḥ al-Ḥillī" (d. 726/1325; cf. I'jāz Ḥusain, no. 2799; Browne IV, p. 356; Brockelmann II 164).

Beginning:

الحمد لله محق الحق ومظهره وقامع الباطل ومدمّره الخ

The work comprises the contents of a manual of Shī'aḥ furū' set out in kitābs, each divided into bābs and again into faṣls, and with the various questions which are to be discussed introduced by مسئله.

End:

نقول ان كان للسحر حقيقة يصح باعتبارها التاثير وجب القود والا فلا' وليكن هذا آخر ما اردنا اثباته فى هذا الكتاب مقتصرين عليه الخ

For other copies see Āṣafīyaḥ, p. 1182. Lithographed Persia 1324/1906.

I'jāz Ḥusain, no. 2799.

1791

3822. Foll. 259; 16×9 in.; ll. 31; clear regular naskhī; rubrications; finely illuminated 'unwāns on foll. 1*b*, 54*b*, 94 (especially good, with margins decorated), 169 and 205; capitals in gold or red; margins ruled in blue, red and gold; some folios damaged by insects; 15th century (seals bearing the legend لطف وقف الله and the date 805/1402–3 appear on foll. 94*a*, 143*a*, 164*a* and elsewhere). [Purchased 5 February 1913]

تذكرة الفقهاء فى الفقه

Tadhkiraḥ al-fuqahā (fī 'l-fiqh).

Part of a compilation of decisions made according to Qur'ān and Sunnaḥ on questions of Shī'aḥ law, by Ḥasan b. Yūsuf b. 'Alī Ibn al-Muṭahhar al-Ḥillī (d. 726/1325; cf. preceding no.). It is said to have been completed in 719/1318 (cf. the colophon of no. 1792 following). The complete work is divided into four main divisions each called a قاعدة, which is subdivided further into numerous sections.

Beginning (of the present portion):

كتاب الزكوة وفيه ابواب الباب الاول فى زكوة المال وفيه مقاصد المقصد الاول فى الشرايط مقدمه الزكوه لعة النمو والطهارة وشرعا الحق الواجب فى المال الخ

The present manuscript comprises the following kitābs:

Fol. 1*b* الزكوة Fol. 54*b* الصوم

These together form the 4th volume of the whole work.

Fol. 94*b*. Comprising vols. 5 and 6 الحج

Fol. 205*b*. Comprising vol. 7 الجهاد

End:

بل يقصدُ الدفاع عن نفسه وعن الاسلام ومتى قبل المرابط شهيدا'

For other copies see Asiatic Society of Bengal, Government Collection 1903–7, nos. 174–6 (? complete); Būhār II, no. 180 (part containing kitābs *ṭahāraḥ* and *ṣalāḥ*). Lithographed Persia ? 1880. (See Fulton, *Suppl. Catalogue of Arabic Books in the British Museum*, col. 420–1.)

I'jāz Ḥusain, no. 507.

1792

4560. Foll. 284 (beginning defective), in two parts, 1–127 and 128*b*–284; $9\frac{1}{2}$×7 in.; ll. 23; small cursive naskhī; rubrications, margins ruled; copious comments on margins of some folios; 18th century (the date in the colophon purports to read خمس وثمانمايه, but that appears to have been altered from خمس وثمانين و ...). [Purchased 12 May 1936]

Tadhkiraḥ al-fuqahā.

Another copy of part of the work of Ibn al-Muṭahhar al-Ḥillī. It comprises the fifth juz', made up of the first two maqṣads of the *kitāb al-ḥajj*, and the sixth juz', made up of the second part of the *kitāb al-ḥajj* and the whole of the *kitāb al-jihād* (beginning on fol. 185*b*).

The colophons read:

تم الجزء الخامس من كتاب تذكره الفقها فى سادس شهر رمضان المبارك من سنه ثمان عشرة وسبعمائة بالحله على يد مصنف الكتاب حسن بن يوسف بن مطهر الحلى اهانه [*sic*] الله على طاعته ويتلوه فى الجزء السادس بعون الله المقصد الثالث فى افعال الحج الخ

Fol. 127*b*

...بن المطهر الحلى اعانه الله على طاعته وفرغ
من تصنيفه وكتابته فى ثانى عشر شهر ربيع الاول من
سنه تسع عشر وسبعمانه بالحل [*sic*] الخ Fol. 284*b*

1793

Foll. 104—some lacking at the end; 7 × 4½ in.; ll. 13; cursive, partially vocalised nas*kh*ī; rubrications; some marginal comments; somewhat damaged by insects; 16th century. [DELHI 508]

تبصرة المتعلّمين فى احكام الدين

Tabṣirah al-muta'allimīn fī aḥkām al-dīn.

A text-book of fiqh "for beginners and students", which in addition to setting out the "essential" duties recounts the acts which are "recommended" and those which are "disapproved" and supplies the answers to a number of questions arising out of these matters. The author's name is not given, but he is Ḥasan ibn Yūsuf Ibn al-Muṭahhar al-Ḥillī (d. 726/1325; cf. no. 1790).

Beginning:

اَلحمدُ لِلّهِ القَدِيمِ سُلطَانُهُ العَظِيمِ شانُهُ اَلوَاضِحُ [*sic*]
بُرهَانُه المنْعمُ على عِبَادِهِ بِارسَالِ اَنبِيَايِهِ الخ

The work comprises the following kitābs:

الطهارة	Fol. 1*b*	الصلوة	Fol. 12*a*
الزكوة	Fol. 25*b*	الصوم	Fol. 30*b*
الحج	Fol. 34*b*	الجهاد	Fol. 47*b*
المتاجر	Fol. 50*b*	الاجارة	Fol. 58*a*
الديون	Fol. 64*a*	الهبات	Fol. 70*b*
النكاح	Fol. 74*b*	الفراق	Fol. 83*a*
العتق	Fol. 86*b*	الايمان	Fol. 88*b*
الصيد	Fol. 90*b*	الميراث	Fol. 93*b*
القضا والشهادات والحدود	Fol. 99*b*		

End (as here extant):

الخَامِسَةُ، من تزوّج بامة على حرّة مُسلمة فوطيها
قبل الاذن كان عليه ثمن حدّ الزانى ومن زنا..

No other manuscript copies appear to be recorded.

Printed Ṭihrān 1329/1911.

I'jāz Ḥusain, no. 446.

1794

Foll. 218—lacking fol. 2 and an uncertain number of folios at the end; 8 × 4¾ in.; ll. 18; clear nas*kh*ī; rubrications; marginal comments; illuminated 'unwān; paper of various colours; 19th century. [DELHI 490]

ارشاد الاذهان [الى احكام الايمان]

Ir*sh*ād al-a*dh*hān [ilā aḥkām al-īmān].

A treatise dealing with numerous points of *Sh*ī'aḥ law—according to I'jāz Ḥusain, no. 170, no less than 15,000 questions are touched upon—by Jamāl al-Dīn Ḥasan ibn Yūsuf ibn 'Alī Ibn al-Muṭahhar al-Ḥillī (d. 726/1325; cf. no. 1790), who compiled it for his son Muḥammad.

Beginning:

الحمد لله المتفرّد بالقدم والدؤام والمنزه عن
مشابهة الاعراص والاجسام الخ

The treatise has most of the usual sections contained in works devoted to furū' as follows:

كتاب الطهارة	First paragraphs missing		
كتاب الصلوة	Fol. 10*b*	كتاب الزكوة	Fol. 26*a*
كتاب الصوم	Fol. 34*a*	كتاب الحج	Fol. 39*a*
كتاب الجهاد	Fol. 55*a*	كتاب المتاجر	Fol. 61*b*
كتاب الديون	Fol. 76*a*	كتاب الاجارة	Fol. 91*b*
كتاب العطايا	Fol. 105*b*	كتاب النكاح	Fol. 114*b*
كتاب الفراق	Fol. 132*a*	كتاب العتق	Fol. 143*a*
كتاب الصيد	Fol. 158*a*	كتاب الميراث	Fol. 164*b*
كتاب القضاء	Fol. 172*b*	كتاب الحدود	Fol. 188*b*
كتاب الجنايات	Fol. 197*a*	كتاب الديات	Fol. 210*a*

End (as here extant):

...والوجه واحد وفى البدن بنسبة دية العضو
المجروح من دية الراس،

For other copies see British Museum[1]; Āṣafīyah, p. 1180; Rāmpūr, no. 11; Bankipore xix (ii), no. 1907; Berlin 4590–1.
I'jāz Ḥusain, no. 170.

1795

Foll. 256; $9\frac{7}{8}\times 5\frac{1}{8}$ in.; ll. 18; legible naskhī; rubrications; numerous marginal comments; a much-used copy; date 1255/1839. [Delhi 491]

Irshād al-adhhān.

Another copy of the work by Jamāl al-Dīn Ḥasan ibn Yūsuf al-Ḥillī.

End (missing in no. 1794):

فهذا خلاصة ما افدناه فى هذا الكتاب ومن اراد
التطويل بذكر الفروع والادلّة وذكر الخلاف فعليه
بكتابنا المسمّى بمنتهى المطلب فانّه بلغ الغاية
وتجاوز النهاية ومن اراد التوسط فعليه بما افدناه فى
التحرير او تذكرة الفقهاء او قواعد الا حكام او غير
ذلك من كتبنا والله الموفّق الخ

1796

Foll. 189; $9\frac{1}{4}\times 5\frac{3}{8}$ in.; ll. 17; Persian naskhī; rubrications; marginal comments; earlier folios damaged; date (?) 1020/1611. [Delhi 492]

Irshād al-adhhān.

Another copy of the work by Jamāl al-Dīn Ḥasan ibn Yūsuf al-Ḥillī.

1797

Foll. 242–283; $11\frac{1}{4}\times 7\frac{3}{4}$ in.; ll. 21; naskhī; rubrications; slightly worm-eaten; 18th century (? date 1162/1749). [Delhi 719*aa*]

مسائل مهنّا بن سنان

Masā'il Muhannā ibn Sinān.

Replies written by Jamāl al-Dīn Ḥasan b. Yūsuf b. 'Alī Ibn al-Muṭahhar al-Ḥillī (d. 726/1325; cf. I'jāz Ḥusain, no. 355, etc.; Browne iv 356) to questions on religion and ritual propounded by Muhannā b. Sinān b. 'Abd al-Wahhāb al-Ḥusainī, who came to Baghdād from Medina in order to consult al-Ḥillī. The replies would appear to have been first written in 719/1319 (cf. fol. 269*b*) and edited in 803/1401 (cf. the colophon).

Beginning:

والحمد للّه ربّ العالمين وصلوته على خاتم
النبيين وسيد الاولين والآخرين وعلى آله الطاهرين
وسادة الخلايق الخ

The questions and answers are introduced by ما يقول and جواب respectively.

The three parts into which the work is divided end respectively on foll. 268*a*, 274*a* and 278*b*.

End:

لو كان فيها لغيره اقل جزء منها كانت باسرها
حراما فيكون التحليل مبيحًا للجميع هذا ونحوه
صورة المنام،

Colophon:

تم القسم الثالث وهو تتمة المسايل فى الخامس
من شهر رمضان سنة ثلاث وثمانمائة هجرية،

No other copies appear to be noted.
I'jāz Ḥusain, no. 2887.

1798

Foll. 511; $11\frac{3}{4}\times 8\frac{5}{8}$ in.; ll. 19; well-written naskhī; rubrications—many of the earlier ones omitted; numerous marginal and interlinear comments on the earlier folios; 19th century. [Delhi 654]

قواعد الاحكام فى معرفة الحلال والحرام

Qawā'id al-aḥkām fī ma'rifah al-ḥalāl wa'l-ḥarām.

A work on Shī'ah furū', by Jamāl al-Dīn Ḥasan b. Yūsuf b. 'Alī Ibn al-Muṭahhar al-Ḥillī ("al-'Allāmah al-Ḥillī") (d. 726/1325; cf. no. 1790 *supra*), who in it set down decisions covering the whole range of the law, for the benefit of his son Muḥammad.

[1] Cf. E. Edwards in *A Volume of Oriental Studies presented to E. G. Browne*, no. 65, p. 146.

Beginning:

الحمد لله على سوابغ النعمآء وترادف الآلاء المتفضل بارسال الانبياء الخ

Most of the kitābs usual in a work on furū‘ are to be found here, from *ṭahārah* to *jināyāt*, each with numerous subdivisions.

End:

واصلح ما تجده من الخلل والنقصان والخطا والنسيان هذه وصيتى اليك والله خليفتى عليك والسلم عليك الخ

For other copies see Brit. Mus. Suppl. 333 and Handlist, p. 23; Berlin 4789 (with anonymous commentary); Leiden IV 162. The *kitāb al-matājir* of the work was printed separately with a commentary, Cairo 1323/1905.

I‘jāz Ḥusain, no. 2292.

1799

Foll. 373, defective at end, lacunae between 41 and 42 and between 43 and 44, 244 is wrongly inserted and numbered; $10\frac{1}{4} \times 7\frac{5}{8}$ in.; ll. 20; naskhī, in a variety of hands; rubrications; numerous marginal and interlinear comments in earlier folios; slightly worm-eaten; 18th century. [DELHI 655]

Qawa‘id al-aḥkām fī ma‘rifaḥ al-ḥalāl wa'l-ḥarām.

Another copy of the work by al-‘Allāmaḥ al-Ḥillī. It lacks the end part of the *kitāb al-jināyāt*.

1800

3823. Foll. 2*b*–439; $10\frac{1}{4} \times 7\frac{5}{8}$ in.; ll. 18; nasta‘līq, with points frequently omitted; rubrications; many folios injured by damp and insects; date 1071/1660–1 (the last folio in a different hand and dated 1204/1789–90). [Purchased 5 February 1913]

Qawā‘id al-aḥkām fī ma‘rifaḥ al-ḥalāl wa'l-ḥarām.

Another copy, ending with the *kitāb al-ḥudūd*, of the work by al-‘Allāmaḥ al-Ḥillī. (Fol. 2*a* contains the beginning of a work entitled جامع الفوايد فى شرح خطبة القواعد of unknown authorship.)

1801

Foll. 492 (in two parts; 1–186, 187–end, which is defective); $13\frac{1}{4} \times 8\frac{3}{4}$ in.; well-written naskhī, although points are sometimes omitted, in two hands; margins ruled; occasional marginal comments; much worm-eaten and binding entirely destroyed; date of first part (fol. 186*a*) 988/1580, second part not much later. [DELHI 496]

ايضاح الفوائد فى شرح مشكلات القواعد

Īḍāḥ al-fawā'id fī sharḥ mushkilāt al-Qawā‘id.

A voluminous commentary by Fakhr al-Dīn Muḥammad ibn Ḥasan ibn Yūsuf Ibn al-Muṭahhar al-Ḥillī (d. 771/1370; cf. I‘jāz Ḥusain, no. 349) on his father's treatise dealing with Shī‘aḥ furū‘, the *Qawā‘id al-aḥkām fī masā'il al-ḥalāl wa'l-ḥarām*. The work was begun, and the first part completed, in 724/1324, but the whole was not completed until after his father's death in 726. (I‘jāz Ḥusain, *loc. cit.*, calls the work *Īḍāḥ al-Qawā‘id*.)

Beginning:

الحمد لله ذى العِزّةِ وَالْبَقَآءِ وَالْقُدْرَةِ وَالْعَلَآءِ والْمَجْدِ والْكِبْرِيآءِ وَالسُّلْطانِ القَاهِرِ وَالْعِزّ البَاهِرِ الخ

The passages of the text are introduced by قال دام ظلّه in the first part and قال قدس الله سرّه in the second, and the passages of the commentary by اقول. The following kitābs, each with a number of faṣls, are marked:

Fol. 10*a*	الصلوة	Fol. 1*b*	الطهارة
Fol. 35*a*	الصوم	Fol. 25*a*	الزكوة
Fol. 55*b*	الجهاد	Fol. 43*b*	الحج
Fol. 62*a*			المتاجر
Fol. 98*b*	الامانات	Fol. 81*a*	الدين
Fol. 140*b*			الوقوف والعطايا
Fol. 276*b*	العتق	Fol. 187*a*	النكاح
Fol. 298*b*			الفراق
Fol. 345*b*			الايمان وتوابعها
Fol. 370*a*			الصيد والذبايح
Fol. 442*b*	الحدود	Fol. 383*a*	الفرايض

The end is defective and the last extant section begins:

باب لو قتل الذمى مسلمًا والاقرب وجوب الكفارة عليه الخ

No other copies appear to be recorded.
I'jāz Ḥusain, no. 349.

1802

Foll. 396—original foll. 239 and 242 missing; 14 × 8¾ in.; ll. 27; nasta'līq in two different hands; rubrications; slightly worm-eaten; 18th century (seal on fol. 1 *a* bears the date 1218/1803). [DELHI 517]

جامع المقاصد [فى شرح القواعد]

Jāmi' al-maqāṣid [fī sharḥ al-Qawā'id].

The first two parts (foll. 4–174, 175–396) of a commentary on Ḥasan b. Yūsuf b. al-Muṭahhar al-Ḥillī's *Qawā'id al-aḥkām*, by 'Alī b. 'Abd al-'Ālī al-Karakī (d. 940/1533; see references in Bankipore XIX (ii), p. 139—I'jāz Ḥusain, no. 764, gives the date as 945/1538). The title جامع الفوائد written in pencil on the fly-leaf is incorrect.

Beginning:

الحمد لله العلى الكبير الحكيم الخبير العليم القدير الذى خلق بقدرته وميّز ذوى العقول بمعرفته الخ

The passages of the original text are introduced by قوله and the following kitābs are marked:

Fol. 4*b*	ك' الطهارة	Fol. 67*a*	ك' الصلوة
Fol. 135*a*	ك' الصوم	Fol. 138*b*	ك' الحج
Fol. 175*b*	ك' المتاجر		

End:

واما ان نفى دعواه عن نفسه فقط ولم يتعرض لنفى اصل الملك فانه يستحق الشفعة لحصول المقتضى بثبوتها والله اعلم بالصواب' يتلوه كتاب المقصد الثالث فى احياء الموات'

For other copies see Bankipore XIX (ii), nos. 1912–14.
I'jāz Ḥusain, no. 764.

1803

Foll. 289 (fol. 106 is misnumbered); 9¼ × 7¾ in.; ll. 26; small naskhī; rubrications; rare marginal notes; later folios damaged by insects and damp; date 993/1585 (given on fol. 170*a*). [DELHI 600*a*]

[?] جامع المقاصد

[?] Jāmi' al-maqāṣid.

Two parts (foll. 2–170*a*, 174*a*–290) of a commentary—apparently the جامع المقاصد by 'Alī b. 'Abd al-'Ālī al-Karakī (cf. no. 1802)—on Ḥasan b. Yūsuf al-Ḥillī's قواعد الاحكام فى مسائل الحلال والحرام, which a note on the fly-leaf attributes to "Shaikh 'Alī".

Beginning:

المقصد الثالث فى احياء الموات قال فى التحرير الموات هو ما لا ينتفع به لعطالته اما لانقطاع المآ عنه او لاستيلآء المآ عليه الخ

The passages of the original text are introduced by قوله. The following chapters are comprised in the work:

Fol. 12*b*	كتاب الاجارة وتوابعها
Fol. 52*b*	المقصد الثانى فى المزارعة
Fol. 58*b*	المقصد الثالث فى المساقاة
Fol. 67*b*	المقصد الرابع فى الشركه
Fol. 76*b*	المقصد الخامس فى القراض
Fol. 100*a*	المقصد السادس فى الوكالة
Fol. 138*a*	كتاب الوقوف والعطايا
Fol. 160*a*	الفصل الثانى فى الصدقة
Fol. 160*b*	الفصل الثالث فى الهبة

The second part, beginning:

الحمد لله رب العالمين والصلوة والسلّم على سيد الانبيآ واشرف المرسلين الخ

commences on fol. 174*a*.

Fol. 174*a*	المقصد الثالث فى الاقرار
Fol. 209*b*	المقصد الرابع فى الوصايا

In addition, the second maṭlab or faṣl of each section is headed فى الاحكام.

End:

...ابى عبيده والفضل فى الصحيح عن الباقر فى رجل تزوج امراة فدخل بها واولدها ثم مات ع[نها] فادّعت،

1804

Foll. 1–28; $8\frac{1}{4} \times 5\frac{1}{8}$ in.; ll. 8; ornate naskhī, vocalised on foll. 1–5; rubrications; margins ruled; numerous interlinear and marginal comments; somewhat stained by damp and worm-eaten; 17th century. [Delhi 495*a*]

الالفيّة [فى واجبات الصلوة]

al-Alfīyah.

A manual on the compulsory parts of the Shī'ah ritual of worship, purporting to touch on a thousand points, by al-Shaikh al-Shahīd Muḥammad ibn Makkī (d. 786/1384; cf. I'jāz Ḥusain, no. 277).

Beginning:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينْ [*sic*] وَالصَّلٰوةُ عَلَى اَفضَلِ الْمُرسَلِينَ مُحَمَّدٍ وعِترَتِه الطَّاهِرِيْنَ الخ

The work comprises the following parts:

Fol. 1*b*	مقدّمة فالصلوة الواجبة افعال معهودة
Fol. 3*a*	فصل (1) فى المقدمات
Fol. 12*a*	فصل (2) فى المقارنات
Fol. 19*a*	فصل (3) فى المنافيات
Fol. 20*b*	خاتمة

End:

ولو اطلق القضآء على صلوة الطواف والجنازة فمجاز وكذا النذر المطلق،

No copies appear to be recorded elsewhere.

I'jāz Ḥusain, no. 277.

1805

Foll. 463–469; $11\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 21; naskhī; rubrications; copious marginal and interlinear comments; slightly worm-eaten; date 1156/1743. [Delhi 719*ww*]

al-Alfīyah [fī 'l-ṣalāh].

Another copy of the work by Muḥammad ibn Makkī, which is here called *al-Alfīyah fī 'l-ṣalāh al-yaumīyah*.

1806

Foll. 134–163; $11\frac{1}{4} \times 7\frac{1}{4}$ in.; ll. 7; large vocalised naskhī; rubrications; 19th century. [Delhi 737*f*]

al-Alfīyah [fī 'l-ṣalāh].

Another copy of the work by Muḥammad ibn Makkī.

1807

Foll. 470–485; $11\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 21; naskhī; rubrications; scattered marginal and interlinear comments; slightly worm-eaten; date 1156/1743. [Delhi 719*xx*]

بيان المستحبّات فى الصلوة

Bayān al-mustaḥabbāt fī 'l-ṣalāh.

A tractate on the recommended rites in Shī'ah worship, written by Muḥammad b. Makkī (d. 786/1384; cf. no. 1804) to supplement his *Alfīyah*, which deals with the compulsory rites.

Beginning:

الحمد لله الّذى ضمّ النشر بجمع الشتات وارسل خير البشر بالبيّنات الخ

The work comprises the same divisions as the *Alfīyah*.

End:

وبعد التسليم الحمد لله الّذى قضىٰ حاجتى واعطانى مسئلتى ثم يسجد سجدة،

No other copies appear to be noted.

Not noted in I'jāz Ḥusain.

1808

Foll. 48–139; $6\frac{3}{4} \times 3\frac{5}{8}$ in.; ll. 14; small naskhī, in a Persian hand; rubrications; numerous marginal and interlinear comments in the earlier folios; date 1105/1693–4. [Delhi 676*d*]

الموجز الحاوى لتحرير الفتاوى

al-Mūjiz al-ḥāwī li-taḥrīr al-fatāwī.

The first quarter—dealing with *'Ibādāt*—of a treatise on Shī'aḥ furū', by Aḥmad b. Muḥammad b. Fahad al-Ḥillī (d. 841/1437–8; cf. I'jāz Ḥusain, no. 3212).

Beginning:

الحمد لله ربّ العالمين وصلّى...وبعد فقد استخرت الله سبحانه وعملت هذا المختصر الخ

The work comprises the following kitābs (each with several bābs):

Fol. 48*b* الطهارة	Fol. 73*a* الصلوة
Fol. 129*b* الزكوة	

End:

ولو كانت شاة جاز اخذها واعطاءه غيرها واعطائها او غيرها لغيره وللفقير بدل القيمة'

No other copies appear to be recorded. I'jāz Ḥusain, no. 3212.

1809

Foll. 327; $7\frac{1}{4} \times 4\frac{1}{8}$ in.; ll. 20; small neat naskhī; rubrications; some injury from insects and damp; 18th century. [DELHI 609]

شرح الموجز

Sharḥ al-Mūjiz.

A commentary by an author unnamed—perhaps Mufliḥ b. Ḥusain al-Ṣammīrī (الصمّيرى), who was a contemporary of 'Alī b. 'Abd al-'Ālī al-Karakī (d. 944/1537–8; cf. I'jāz Ḥusain, no. 2000)—upon the text-book of cases decided on points of Shī'aḥ furū' الموجز الحاوى لتحرير الفتاوى, by Aḥmad b. Muḥammad ibn Fahad al-Ḥillī (d. 841/1437–8), for whom see I'jāz Ḥusain, no. 3212.

Beginning:

الحمّد [*sic*] لله الّذى انزل على عبده الكتاب وجعل شفيعًا لامته المرحومة يوم الحساب الخ

The passages of the original text are introduced by قوله and those of the commentary frequently by اقول.

End:

وباقى فروع المسايل موكول الى كتب الفقهة [*sic*] المبسوطة فمن اراد الاطلاع على تفصيلها وتنفيحها فليرجع اليها والحمد لله الخ

No other copies appear to be recorded. I'jāz Ḥusain, no. 2000.

1810

Foll. 361 (some blank); $9\frac{3}{4} \times 7\frac{3}{8}$ in.; ll. 20; small, partly vocalised naskhī, the first 7 foll. in a Persian hand; rubrications (omitted after fol. 327); Qur'ānic passages overlined in red; marginal comments; date 984/1576. [DELHI 478]

معارج المسئول ومدارج المأمول

Ma'ārij al-mas'ūl wa-madārij al-ma'mūl.

(The title-page calls it معارج السيول.)

The first volume of a work on Shī'aḥ fiqh, preceded by a muqaddamaḥ on Uṣūl. The name of the author is not given, but he states that he was asked by Miqdād b. 'Abd Allāh al-Suyūrī (? al-Najafī; *c.* 800/1397, for whom see Brockelmann II 199) to compile from his own Qur'ānic commentary a manual of law based on the 500 or so of verses having a direct juristic significance. He calls this commentary عيون التفسير and a work of this name is attributed to Aḥmad ibn Muḥammad al-Sīwāsī, who died at some time after 880/1475 (see Brockelmann II 228 and the reference there to *Shaqā'iq al-Nu'mānīyaḥ*) and who, from internal indications, may have been the author of the present work. He likens himself in the preface to Ḥarīrī who followed in the footsteps of al-Badī' al-Hamadānī.

Beginning:

الحمد لله الذى ادار رَحى نظام العالم بهبوب رياح حِكَمِ احكام الشريعة المصطفوية الخ

The author says the work is divided into a muqaddamaḥ, kitābs and a khātimaḥ. The following occur in the present manuscript:

Fol. 2*a*	مقدّمة		
Fol. 6*b*	كتاب الطهارة	Fol. 38*a*	كتاب الصلوة
Fol. 121*b*	كتاب الزكوة	Fol. 151*a*	كتاب الخمس
Fol. 158*b*	كتاب الصوم	Fol. 175*b*	كتاب الحج
Fol. 227*b*	كتاب الجهاد	Fol. 283*a*	كتاب البيع
Fol. 304*a*	كتاب الصلح	Fol. 307*b*	كتاب الوكالة
Fol. 311*a*	كتاب الاجارة	Fol. 316*a*	كتاب الشركة
Fol. 318*a*	كتاب المضاربة	Fol. 321*b*	كتاب الوديعة

End:

وعنه لما قضى الله الخلق كتب كتابا فهو عنده فوق العرش ان رحمتى سبقت غضبى قوله تع' لَيْسَ البَر اَن تَولوا وُجُوهَكُمْ قِبَلَ المَشْرِقِ والمَغْرِبْ وقد مر تفسيرها تم الجلد الاول من الكتاب بتوفيق الكريم الوهاب'

No other copies appear to be recorded.
Not noted in I'jāz Ḥusain.

1811

Foll. 114, defective at end; $7\frac{3}{4}\times4\frac{3}{4}$ in.; ll. 21; naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 595]

شرح الجعفرية

Sharḥ al-Ja'farīyaḥ.

A commentary by Abū Ṭālib Astarābādī on 'Alī b. 'Abd al-'Ālī al-Karakī's treatise on the Shī'aḥ laws of worship, *al-Ja'farīyaḥ* (for which see I'jāz Ḥusain, no. 779).

Beginning:

الحمد لله الذى فضلنا على ساير الامم باعدل لاديان واوضح لنا شرائع الاسلام الخ

The following chapter-headings are provided:

Fol. 2*a*	مقدّمة
Fol. 12*a*	باب فى الطهارة
Fol. 32*a*	باب فى مبحث التيمم
Fol. 68*a*	باب فى بيان باقى مقدمات الصلوة
Fol. 74*a*	[الفصل الثالث] ستر العورة
Fol. 85*a*	[الفصل الخامس] القبلة
Fol. 109*b*	مبحث الركوع
Fol. 111*b*	مبحث السجود
Fol. 114*a*	مبحث تشهد

End (as here extant):

...احديها ما ورد فى رواية محمد بن مسلم والثانية ما يجى فى رواية سورة بن كليب والثالثة الاتيان بالتوحيد...

For another copy see As. Soc. Bengal (Ashraf Ali), p. 15.
Not noted in I'jāz Ḥusain.

1812

Foll. 35*b*–37*a*; $6\frac{3}{4}\times4$ in.; ll. 14; cursive Indian naskhī; worm-eaten; 18th century. [DELHI 554*e*]

رسالة فى الحجّ

Risālaḥ fī 'l-ḥajj.

A brief essay on the virtues of performing the ḥajj. According to the colophon it was copied (? or translated) from a treatise by al-Shahīd al-Thānī, i.e. Zain al-Dīn b. Aḥmad al-'Āmilī (d. 966/1559 or a year earlier; cf. *Rauḍāt al-jannāt*, p. 297; Brockelmann II 325).

Beginning:

اعلم ان الحج ركن عظيم من اركان الاسلام ومفهوم مشهور بين ذوى الافهام الخ

End:

وعن الصادق عليه السلام درهم واحدة فى الحج افضل من الفى درهم مما سواه من سبيل الله والهديه من نعمه الحج

No other copies appear to be recorded.
Not noted in I'jāz Ḥusain.

1813

Foll. 113–136; $11\frac{1}{4}\times7\frac{3}{4}$ in.; ll. 21; nasta'līq; rubrications; slightly worm-eaten; 18th century. [DELHI 719*l*]

التنبيهات العليّة على وظائف الصلوة القلبيّة

al-Tanbīhāt al-ʻalīyaḥ ʻalā waẕaʼif al-ṣalāḥ al-qalbīyaḥ.

An essay upon the ritual and devotional requirements of worship, completed in 951/1545 by Zain al-Dīn ʻAlī b. Aḥmad al-Shāmī al-ʻĀmilī (d. 966/1559; cf. no. 1812 and Iʻjāz Ḥusain, no. 712).

Beginning:

الحمد لله مطلع من اختاره من عباده الابرار على خفايا الاسرار الخ

The work comprises the following parts:

مقدّمة فتشتمل على ثلثة مطالب فى تحقيق معنى القلب — Fol. 113*b*

فصل (1) فى المقدّمات — Fol. 117*a*

فصل (2) فى المقارنات — Fol. 120*b*

فصل (3) فى المنافيات — Fol. 127*b*

The khātimaḥ of which the author speaks in his preface is not marked.

End:

واستعملنا بما علّمناه واشركنا فى ثواب من افدناه فان ذلك منه وبه وله وهو حسبنا الخ

For another copy see Gotha 771 (2). Iʻjāz Ḥusain, no. 712.

1814

Foll. 1–25; $7\frac{3}{8}\times4\frac{1}{4}$ in.; ll. 15; neatly-written naskhī; rubrications; coloured papers; margins damp-stained; date 1073/1662–3. [DELHI 494*a*]

(الرسالة) الاثناعشريّة فى الطهارة

(al-Risālaḥ) al-Ithnā-ʻasharīyaḥ fī ʼl-ṭahāraḥ.

A treatise in 12 sections on questions of ritual purity according to the Shīʻaḥ rite, completed in 1020/1611 by Bahāʼ al-Dīn Muḥammad b. Ḥusain al-Ḥārithī al-ʻĀmilī (d. 1030/1621; cf. *Rauḍāt al-jannāt*, p. 533; a year later according to Iʻjāz Ḥusain, no. 14; cf. also Brockelmann II 414). The work is sometimes known as *al-Ṭahāratīyaḥ*.

Beginning:

اما بعد حمد الله على آلائه والصلوة على سيد انبيائه واشرف اوليائه الخ

The sections (maṭlabs) of the treatise are as follows:

Fol. 2*a* — (1) ما الطهارة

Fol. 3*b* — (2) كم الطهارة

Fol. 4*b* — (3) لم الطهارة

Fol. 5*b* — (4) بم الطهارة

Fol. 6*b* — (5) ممّ [*sic*] الطهارة

Fol. 7*b* — (6) على ما الطهارة

Fol. 8*b* — (7) متى الطهارة

Fol. 9*b* — (8) ممّا الطهارة

Fol. 10*a* — (9) فيما الطهارة

Fol. 10*b* — (10) ما مقدمات الطهارة

Fol. 11*b* — (11) ما كيفية الطهارة

Fol. 14*b* — (12) ما الذى يتبع الطهارة

End:

او الحاجة يخاف فوقها واستصحاب الدراهم البيض واطالة المكث لغير حاجة وادخال الحلاّ شيا عليه اسم الله او احد المعصومين سلم الله عليهم الخ ،

For another copy see Būhār II, no. 186. Iʻjāz Ḥusain, no. 14.

1815

Foll. 143–212; $6\frac{7}{8}\times3\frac{3}{4}$ in.; ll. 6; clear naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 735*d*]

al-Ithnā-ʻasharīyaḥ al-ṭahārīyaḥ.

Another copy of Bahāʼ al-Dīn al-ʻĀmilī's work.

1816

Foll. 1–10*a*; $11\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 21; nas<u>kh</u>ī; rubrications; 18th century. [DELHI 719*a*]

al-I<u>th</u>nā-'a<u>sh</u>arīyaḥ fī 'l-ṭahāraḥ.

Another copy of the work by Bahā' al-Dīn al-'Āmilī.

1817

Foll. 1–11; $11\frac{1}{8} \times 6\frac{3}{4}$ in.; ll. 19; Indian nasta'līq; rubrications, some lacking; margins ruled; 19th century (? date 1252/1836–7). [DELHI 167*a*]

al-I<u>th</u>nā-'a<u>sh</u>arīyaḥ al-ṭahārīyaḥ.

Another copy of the work by Bahā' al-Dīn al-'Āmilī.

1818

Foll. 25*b*–55*a*; $7\frac{3}{8} \times 4\frac{1}{4}$ in.; ll. 15; neatly-written nas<u>kh</u>ī; rubrications; coloured papers; slightly worm-eaten; 17th century. [DELHI 494*b*]

(المقالة) الاثناعشريّة فى واجبات الصلوة اليوميّة

(al-Maqālaḥ) al-I<u>th</u>nā-'a<u>sh</u>arīyaḥ fī wājibāt al-ṣalāḥ al-yaumīyaḥ.

(Also called simply الصلوتيّة; cf. I'jāz Ḥusain, no. 14.)

A treatise, in 12 parts, on the ritual of daily worship, composed in 1012/1603–4 by Muḥammad Bahā' al-Dīn al-Ḥari<u>th</u>ī al-'Āmilī; cf. no. 1814).

Beginning:

الحمد لله الذى وفقنا الاهتداء بشريعة المرسلين وسيد الاوّلين والآخرين وهدانا اقتداء آثار اهل بيته الائمة الخ

The 12 parts are as follows:

Fol. 26*a*	الافعال الواجبة اللسانية
Fol. 29*a*	الافعال الواجبة الجنانية
Fol. 32*a*	الافعال الواجبة الاركانية
Fol. 34*b*	الافعال المستحبّة اللسانية
Fol. 39*a*	الافعال المستحبّة الجنانية
Fol. 41*a*	الافعال المستحبّة الاركانية
Fol. 44*a*	التروك الواجبة اللسانية
Fol. 46*a*	التروك الواجبة الجنانية
Fol. 48*a*	التروك الواجبة الاركانية
Fol. 50*a*	التروك المستحبة اللسانية
Fol. 51*b*	التروك المستحبة الجنانية
Fol. 53*a*	التروك المستحبة الاركانية

End:

وانا احوج الحلق الى رحمة الغنى محمد المشتهر ببهاء الدين العاملى وفقه للعمل فى يومه قبل ان يخرج الامر من يده والحمد لله اولا واخرا'

No copies appear to be recorded elsewhere.

I'jāz Ḥusain, no. 14.

1819

Foll. 17–106; $6\frac{7}{8} \times 3\frac{3}{4}$ in.; ll. 6; clear nas<u>kh</u>ī; rubrications; slightly worm-eaten; 18th century. [DELHI 735*b*]

al-I<u>th</u>nā-'a<u>sh</u>arīyaḥ al-ṣalātīyaḥ.

Another copy of Bahā' al-Dīn al-'Āmilī's work on the requirements of daily worship.

1820

Foll. 18*b*–29*a*; $11\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 21; nas<u>kh</u>ī; rubrications; some marginal comments; slightly worm-eaten; 18th century. [DELHI 719*d*]

al-I<u>th</u>nā-'a<u>sh</u>arīyaḥ al-ṣalātīyaḥ.

Another copy of the work by Bahā' al-Dīn al-'Āmilī.

1821

Foll. 12–24; $11\frac{1}{8} \times 6\frac{3}{4}$ in.; ll. 19; Indian nasta'līq; rubrications, some lacking; margins ruled; date 1252/1836. [DELHI (Persian) 167*b*]

al-I<u>th</u>nā-'a<u>sh</u>arīyaḥ al-ṣalātīyaḥ.

Another copy of the work on *Ṣalāḥ* by Bahā' al-Dīn al-'Āmilī.

1822

Foll. 55*b*–71*a*; $7\frac{3}{8} \times 4\frac{1}{4}$ in.; ll. 15; neatly-written nas<u>kh</u>ī; rubrications; coloured papers; date 1073/1662–3. [DELHI 494*c*]

(الرسالة) الاثناعشريّة فى مناسك الحجّ

(al-Risālaẖ) al-I<u>th</u>nā-'a<u>sh</u>arīyaẖ fī manāsik al-ḥajj.

A treatise on the religious and ceremonial requirements of the ḥajj by Muḥammad Bahā' al-Dīn al-Ḥāri<u>th</u>ī al-'Āmilī (cf. no. 1814). It is sometimes called *al-Ḥajjīyaẖ*.

Beginning:

الحمد لله على آلايه والصلوة على اشرف انبيآئه واوليآئه فبعد فيقول احوج الخلق الى رحمة الله الغنىّ محمد المشتهر ببهاء الدين العاملى وفقه الله للعمل فى يومه لغده الخ

The following main faṣls are noted:

Fol. 56*b*	اول مناسك التمتع احرام العمره
Fol. 57*a*	واجبات الاحرام
Fol. 59*b*	مكروهات الاحرام
Fol. 59*b*	فيما يستحب فعله لدخول الحرم
Fol. 60*a*	اول المناسك بعد دخول المسجد الحرام
Fol. 61*a*	فى مستحبات الطواف
Fol. 62*b*	مستحبات المعى [*sic*]
Fol. 66*a*	مستحبات الرمى
Fol. 67*a*	مستحبات الذبح
Fol. 68*b*	المستحبات فى وداع الكعبة

End:

الثانى عشر اكرام خدام تلك البقعة المقدسة وسيدها وتعظيمها واحترامهم فان ذلك راجع الى تعظيم صاحب البقعة وسلام الله عليه وآبائه الطاهرين الاخيار الانجبين٬

No copies appear to be recorded elsewhere.

I'jāz Ḥusain, no. 14.

1823

Foll. 38–45; $11\frac{1}{8} \times 6\frac{3}{4}$ in.; ll. 19; Indian nasta'līq; rubrications; margins ruled; date 1252/1836–7. [DELHI (Persian) 167*e*]

al-I<u>th</u>nā-'a<u>sh</u>arīyaẖ al-ḥajjiyaẖ.

Another copy of the work on ḥajj by Bahā' al-Dīn al-'Āmilī.

1824

Foll. 71*a*–89; $7\frac{3}{4} \times 4\frac{1}{4}$ in.; ll. 15; neatly-written nas<u>kh</u>ī; rubrications; some marginal and interlinear comments; worm-eaten; date 1073/1662–3. [DELHI 494*d*]

(الرسالة) الاثناعشريّة الصوميّة

(al-Risālaẖ) al-I<u>th</u>nā-'a<u>sh</u>arīyaẖ al-ṣaumīyaẖ.

A treatise on fasting by Muḥammad Bahā' al-Dīn al-Ḥāri<u>th</u>ī al-'Āmilī (cf. no. 1814).

Beginning:

الحمد لله الذى جعل الصّوم جنّة من النار والصلوة على اشرف الخلائق محمد وآله الخ

The following faṣls, each in twelve sections, are marked:

Fol. 72*b*	ما لا يتحقق الصوم
Fol. 75*b*	الصوم الواجب
Fol. 80*a*	الصوم المستحب
Fol. 81*b*	المحرم
Fol. 83*b*	الامور المعتبرة فى نية الصوم
Fol. 87*b*	ويكره للصائم امور اثنا عشر

End:

الثانى عشر الاثواب ثلاثة وآيه واحدة كف حمر القران فى غيره٬

For other copies see the next entry and Āṣafīyaẖ, p. 1182.

I'jāz Ḥusain, no. 14.

1825

Foll. 11*b*–18; $11\frac{1}{4} \times 7\frac{3}{4}$ in.; nas<u>kh</u>ī; rubrications; 18th century. [DELHI 719*c*]

al-Ithnā-'asharīyah al-ṣaumīyah.

Another copy of the same work by Bahā' al-Dīn al-'Āmilī.

1826

Foll. 31–38; $11\frac{1}{8} \times 6\frac{3}{4}$ in.; ll. 19; Indian nasta'līq; rubrications; margins ruled; 19th century (? date 1252/1836–7). [DELHI (Persian) 167*d*]

al-Ithnā-'asharīyah al-ṣaumīyah.

Another copy of the work on fasting by Bahā' al-Dīn al-'Āmilī.

1827

Foll. 107–142; $6\frac{7}{8} \times 3\frac{3}{4}$ in.; ll. 6; clear naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 735*c*]

(الرسالة) الاثناعشريّة فى الخمس والزكوة

(al-Risālah) al-Ithnā-'asharīyah fī 'l-khums wa'l-zakāh.

(Sometimes called *al-Zakātīyah.*)

A brief tractate on the various aspects of personal and property taxes and the legal directions concerning them, by Muḥammad Bahā' al-Dīn b. Ḥusain al-'Āmilī (cf. no. 1814).

Beginning:

حمدًا لك اللّهمّ على الآئك وجزيل نعمآئك وصلوة على اشرف انبيآئك الخ

The work comprises the following twelve maṭlabs:

Fol. 109*b*	(1) ما الزكوة
Fol. 111*b*	(2) على من الزكوة المالية
Fol. 113*a*	(3) فيما الزكوة
Fol. 116*a*	(4) كم الزكوة
Fol. 121*a*	(5) متى الزكوة
Fol. 124*b*	(6) لمن الزكوة
Fol. 129*b*	(7) ما الزكوة [*sic*] الفطرة
Fol. 130*b*	(8) على من زكوة الفطرة
Fol. 132*a*	(9) عمن زكوة الفطرة
Fol. 133*a*	(10) ممن زكوة الفطرة
Fol. 134*a*	(11) كم زكوة الفطرة
Fol. 135*b*	(12) متى زكوة الفطرة

End:

ورزقنا الشّهادة بين يديه لمحمد وآله الطاهرين صلوٰة [*sic*] اللّه وسلامه اجمعين'

For another copy see the next entry.

I'jāz Ḥusain, no. 14.

1828

Foll. 25–30; $11\frac{1}{8} \times 6\frac{3}{4}$ in.; ll. 19; Indian nasta'līq; rubrications; margins ruled; 19th century (? date 1252/1836–7). [DELHI (Persian) 167*c*]

al-Ithnā-'asharīyah al-zakātīyah.

Another copy of the work on alms-giving by Bahā' al-Dīn al-'Āmilī.

1829

Foll. 1–16, beginning defective; $6\frac{7}{8} \times 3\frac{3}{4}$ in.; ll. 11; naskhī; rubrications; slightly worm-eaten; 18th century. [DELHI 735*a*]

(الرسالة) الاثناعشريّة فى تحريم ذبائح اهل الكتاب

(al-Risālah) al-Ithnā-'asharīyah fī taḥrīm dhabā'iḥ ahl al-kitāb.

(Sometimes called *al-Dhabḥīyah.*)

A tractate arguing that ritual slaughter of animals, by Jews and Christians, does not make them lawful for eating by Imāmī Shī'ites. The work is one of the twelve "Ithnā-'asharīyah" tractates written by Muḥammad Bahā' al-Dīn b. Ḥusain al-'Āmilī (cf. no. 1814).

Beginning (of first complete section):

فاقول لا خلاف بين علمآء الاسلام فى تحريم ذبايح من عدا اليهود والنّصارى والمجوس الخ

The work comprises the following faṣls:

اجتمع جمهور الامامية على تحريم ذبايح اهل الكتاب Fol. 4*a*

احتج الحنفية والشافعية والمالكية على اباحة ذبايح اليهود الخ Fol. 6*a*

Fol. 9*a* والجواب عمّا يحتجوا به الخ

End:

وبه يحصل الجمع بين الرّاويات المتخالفة فى هذا الباب من دون حاجة الى حمل شئ منها على التقية٬

No other copies appear to be noted.

Iʿjāz Ḥusain, no. 14 (for the Ithnā-ʿasharīyah tractates in general, the present one not being mentioned).

1830

Foll. 10*a*–11*b*; $11\frac{1}{4}\times7\frac{3}{4}$ in.; ll. 21; naskhī; 18th century. [Delhi 719*b*]

A short tractate on the theme that circumspection and knowledge are required for the interpretation of the law, particularly as revealed in the Qur'ān. Neither title nor author's name is mentioned, but it would appear that the latter is Bahā' al-Dīn al-ʿĀmilī (for whom see no. 1814).

Beginning:

اختلف فى ان الاصل فى الاشياء الاباحة والتحريم او يجب التوقف والاحتياط الخ

End:

وجوب التوقف والاحتياط مخصوص بالافعال الوجودية التى يحتمل التحريم لا بما يحتمل الوجود بل الاحتياط هناك مندوب٬

1831

Foll. 495–497; $11\frac{1}{4}\times7\frac{3}{4}$ in.; ll. 21; naskhī; 18th century. [Delhi 719*zz*]

Two essays: (i) on the dimensions of the measure known as the *kurr* and (ii) on the amount of water required for ritual ablution. The author's name does not appear, but the brief colophons imply that these are extracts from the *Rauḍah al-muttaqīn* of Muḥammad Taqī b. Maqṣūd ʿAlī al-Majlisī (d. 1070/1659–60; cf. Iʿjāz Ḥusain, no. 1599 and Browne iv, p. 409).

(i) Beginning:

اعلم انّه اختلف اقوال العلماء فى كميّة الكرّ باختلاف الرّوايات الخ

End:

فانه كلما كان الماء اكثر كان ابعد من قبول النجاسة٬

(ii) Beginning:

باب مقدار الماء للوضوء والغسل قال ابو الحسن بن جعفر للغسل صاع من ماء الخ

End:

وانما ذكرنا المقادير هنا لنحيل عليها فى مواضعها انشاء اللّه تعالى٬

Iʿjāz Ḥusain (for *Rauḍah al-muttaqīn*), no. 1599.

1832

Foll. 498–499; $11\frac{1}{4}\times7\frac{3}{4}$ in.; ll. 21; naskhī; 18th century. [Delhi 719*aaa*]

باب معرفة زوال الشمس

Bāb Maʿrifah zawāl al-shams.

A chapter, seemingly extracted from the *Rauḍah al-muttaqīn* of Muḥammad Taqī b. Maqṣūd al-Majlisī (d. 1070/1659–60; cf. Iʿjāz Ḥusain, no. 1599; Browne iv, p. 409), on the point in the heavens at which the sun begins to decline after mid-day at various seasons of the year in specified places in Persia, ʿIrāq ʿArabī and Syria.

Beginning:

روى عبد الله بن سنان فى الصحيح عن ابى عبد الله ع٬ انّه قال تزول الشمس الخ

End:

دايرة القبلة اوسع من اعتبار هذه الدقايق فيها كما ننبه عليه انشاء الله تعالى٬

Iʿjāz Ḥusain (for *Rauḍah al-muttaqīn*), no. 1599.

1833

Foll. 413 (in two parts, 1–203, 204–413); $10\frac{1}{8} \times 6\frac{5}{8}$ in.; ll. 17; small naskhī; rubrications; scattered marginal comments; slightly worm-eaten; 19th century. [DELHI 736]

مفاتيح الشرائع

Mafātīḥ al-sharā'i'.

A Shī'aḥ treatise on the various branches of the fiqh, tracing the individual laws to their origin in the Qur'ān and ḥadīth. It was composed in 1042/1632–3 by Muḥammad b. Murtaḍā, known as Muḥsin Kāshānī (d. 1090/1680 or soon after; cf. I'jāz Ḥusain, no. 3024; Browne IV, p. 432), as a commentary upon his own epitome of furū', *Mu'taṣam al-Shī'aḥ fī aḥkām al-sharī'aḥ*.

Beginning:

الحمد لله الذى هدانا لدين الاسلام وسنّ لنا الشرايع والاحكام الخ

The work is subdivided as follows:

Fol. 1–203	فنّ I (فنّ العبادات والسياسات)
Fol. 3*b*	كتاب (1) مفاتيح الصلوة
Fol. 61*b*	كتاب (2) مفاتيح الزكوة
Fol. 76*b*	كتاب (3) مفاتيح الصيام
Fol. 96*a*	كتاب (4) مفاتيح الحج
Fol. 133*b*	كتاب (5) مفاتيح النذر
Fol. 150*a*	كتاب (6) مفاتيح الحسبه [*sic*] والحدود
Fol. 195*b*	خاتمة فى احكام الجنايز
Fol. 204–413	فنّ II (فنّ العادات والمعاملات)
Fol. 205*b*	كتاب (1) مفاتيح المطاعم الخ
Fol. 223*b*	كتاب (2) مفاتيح المناكح الخ
Fol. 286*b*	كتاب (3) مفاتيح المعايش الخ
Fol. 360*b*	كتاب (4) مفاتيح العطايا الخ
Fol. 378*a*	كتاب (5) مفاتيح القضاء الخ
Fol. 399*a*	كتاب (6) مفاتيح الفرايض والمواريث
Fol. 412*a*	خاتمة فى الحِيَل الشرعيّة

End:

ووقع الفراغ من تاليفه عام اثنين واربعين والف واتفق لتاريخه عدد حروف تاريخه مرفوعة بحذف [حر]فى العطف،

(The letters of اثنين اربعين الف by *abjad* make up the date of composition, i.e. 1042/1632–3.)

For other copies see Būhār II, no. 189; Bankipore XIX (i), no. 1925; As. Soc. Bengal (Govt. Acquisitions 1903–7), no. 962.

I'jāz Ḥusain, no. 3024.

1834

Foll. 257; $11\frac{1}{8} \times 7$ in.; ll. 29; small neat naskhī; rubrications; worm-eaten; 18th century. [DELHI 744]

كتاب الوافى

Kitāb al-wāfī.

The third and fourth parts of a treatise on Shī'aḥ furū', tracing the authority for the individual laws in the Qur'ān and ḥadīth as quoted in the "Four Books" of the Shī'aḥ (for which see Browne IV 359), here represented by the initials كا, يب, يه and ش respectively. The author is Muḥammad b. Murtaḍā, known as Muḥsin Kāshānī (d. 1090/1680 or soon after; cf. I'jāz Ḥusain, no. 3228 and Browne IV 432).

Beginning (of present portion):

الحمد لله والصلوة والسلام على رسول الله...كتاب الطهارة والتزيّن وهو من اجزاء كتاب الوافى الخ

The work comprises the following kitābs:

Fol. 1*b*	Ṭahāraḥ (part iv)
Fol. 75	Ṣalāḥ (part v)

Each is divided into numerous bābs.

End:

الا هذه الآية الا الى الله تصير الامور كا اخر ابواب القران وفضايله وبتمامها، تمّ كتاب الصلوة الخ

No other copies appear to be noted.

I'jāz Ḥusain, no. 3373.

1835

Foll. 363*b*–364*a*; $11\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 25 (in all); naskhī; rubrications; 18th century. [Delhi 719*pp*]

الرسالة فى شكّيّات الصلوة

al-Risālaḥ fī shakkiyāt al-ṣalāḥ.

(Or simply *R. fī 'l-shakkiyāt.*)

A short treatise dealing with the matters which give rise to error and doubt in the ritual of worship, by Muḥammad b. Murtaḍā, known as Muḥsin Kāshānī (d. 1090/1680 or soon afterwards; cf. I'jāz Ḥusain, no. 3228 and Browne iv 432).

Beginning:

الحمد لله على جزيل نواله والصلوة على محمد
وآله وبعد لما كان الشك والسهو والنسيان الخ

The work comprises five ضوابط as follows:

Fol. 363*b* (1) من زاد ركعة الخ

Fol. 363*b* (2) من شك فى شئ الخ

Fol. 363*b* (3) من شك فى عدد الثنائية الخ

Fol. 363*b* (4) من تكلم سهوًا الخ

Fol. 364*a* (5) لا شك للماموميين مع حفظ الامام الخ

End:

فانه يزجر الشيطان ويطرده انشاء الله تعالى٬
والحمد لله الخ

No other copies appear to be noted.
Not noted in I'jāz Ḥusain.

1836

Foll. 32; $10\frac{1}{2} \times 6\frac{3}{4}$ in.; ll. 17; good clear naskhī; rubrications; 19th century; copyist, Amīr Mirzā. [Delhi 534*a*]

Supplementary comments (Ḥawāsh^{in}) by 'Alī ibn Muḥammad ibn Ḥasan ibn Zain al-Dīn al-'Āmilī (d. 1103/1691–2; cf. *Rauḍāt al-jannāt*, p. 411) upon the *Sharḥ al-Lum'aḥ* written by himself. The author in his preface says that while he was engaged on the latter work (for which see Bankipore xix (ii), no. 1921), he came upon a number of exegetical notes reporting discussions held by his grandfather with a certain Khalīfaḥ Sulṭān, who criticised various defects and inaccuracies in his grandfather's commentary on the *Lum'aḥ*. These notes, says the author, he incorporated in his *Sharḥ*, but they covered only the second volume of the *Lum'aḥ* and the latter part of the first. The present notes are intended to remedy this defect. The passages of the *Lum'aḥ* are introduced by قوله and are overlined red.

Beginning:

الحمد لله ربّ العالمين والصلوة على اشرف خلقه
محمّد وآله الطاهرين وبعد الخ

The chapter-headings marked are numerous and cover the subjects usual in works on furū'.

End:

انتهى ما رايته من الايجاب المذكورة من جوابها
فينظر الناظر فيها بعين البصيرة وليتناولها بيد غير
قصيرة ولينظر الى ما قيل لا الى من قال والمعصوم
من عصمه الله الخ

No other copy seems to be noted.
Not noted in I'jāz Ḥusain.

1837

Foll. 445; $10\frac{7}{8} \times 6\frac{7}{8}$ in.; ll. 17; naskhī; rubrications; passages of original text overlined red; some marginal comments; 19th century; copyist, Amīr Mīrzā. [Delhi 677]

حاشية على شرح اللمعة [?]

[?] Ḥashiyaḥ 'alā sharḥ al-Lum'aḥ.

Part of a supercommentary, composed from materials left by his father, by 'Alī b. Muḥammad b. Ḥasan (Ibn Zain al-Dīn al-Shahīd al-Thānī) in 1075/1664 upon a manual of Shī'aḥ fiqh. The work appears to be the حاشية شرح اللمعة referred to in no. 1836. This, according to the author, did not deal with first part of the original text. The present work begins with the *kitāb al-jihād*.

Beginning:

كتاب الجهاد قوله لدعائهم الخ اى لطلب الاسلام منهم وارادته الخ

The passages of the original text are introduced by قوله. The numerous kitābs of the work, ending with *al-diyāt*, are those of an ordinary treatise upon furū'.

End:

قوله وهو مشكل على اطلاقه التعرض فى هذه او نحوه للاشكال من حيث ضعف الرّواية فلا يتوهم خلاف ذلك' هذه صورة خطه ادام الله تائيده'

Author's colophon:

انتهى ما اسهله اللّه تع' من هذا التعليق مع تشويش الفكر. . .بقلم مؤلفه الفقير. .على بن محمّد بن الحسن بن مصنفه. . .

No other copies appear to be noted.
Not noted in I'jāz Ḥusain.

1838

Foll. 132, beginning defective; $11\frac{3}{8}\times6\frac{1}{2}$ in.; ll. 21; nasta'līq; rubrications; some folios damaged by insects; script frequently difficult of decipherment through the transparency of the paper; date 1256/1840. [DELHI 533]

[Ḥāshiyah al-Shaikh Ja'far fī Sharḥ al-lum'aḥ.]

(The title on the fly-leaf is inaccurate.)
Part of a supercommentary by Shaikh Ja'far, a 12th/18th-century qāḍī of Iṣfahān, on Zain al-Dīn ibn 'Alī al-Shahīd al-Thānī's *Sharḥ al-lum'aḥ*.

Beginning (as here extant):

. . .التى لا تدل على ازيد من تعلق الظرف بالعامل فاذن معنى التلبس يفهم من العامل المحذوف الخ

The following chapter-headings are indicated:

Fol. 57*a*	كتاب الزكوة	Fol. 67*b*	كتاب الصوم
Fol. 75*a*	كتاب الحج	Fol. 98*b*	كتاب الوقف

End:

وتعلق حد الماسك يفيد عدم كونه ملكا لاحد وتعلق حق الملك يفيد جميع آثاره فلا يد من جعل الملك مشروطا باحد الامرين والكلام بعد موضع نظر'

For another copy see Bankipore XIX (ii), no. 1922.
Not noted in I'jāz Ḥusain.

1839

Foll. 34–455; $10\frac{1}{2}\times6\frac{3}{4}$ in.; ll. 17; small clear naskhī; rubrications; occasional comments in the margins; 19th century; copyist, Amīr Mirzā. [DELHI 534*b*]

الزهرات الذويّة [*sic*] فى الروضة البهيّة

al-Zahrāt al-dhawīyaḥ fī al-Rauḍaḥ al-bahīyaḥ.

The first volume of a supplement (*ta'līq*), composed in 1074/1663, by 'Alī ibn Muḥammad ibn Ḥasan ibn Zain al-Dīn al-'Āmilī (d. 1103/1691–2; cf. *Rauḍāt al-jannāt*, p. 411), to a commentary by his grandfather on Zain al-Dīn al-'Āmilī's work *Rauḍaḥ al-bahīyaḥ*. 'Alī was also the author of a commentary called الزاهرات الرويّة on the work of his great-grandfather Zain al-Dīn, for which commentary see Bankipore XIX (ii), no. 1921.

Beginning:

الحمد للّه الذى نور روضة الدين البهيّة الزاهرة واوضح مسالك الشرايع السنيّة الباهرة والصلوة على سيدنا الخ

The following kitābs are comprised in the work:

Fol. 64*a*	الطهارة	Fol. 199*a*	الصلوة
Fol. 338*a*	الزكوة	Fol. 373*a*	الخمس
Fol. 382*b*	الصوم	Fol. 404*b*	الحج

End:

وافضل منه الفصل بعشرة واكمل منه فصلا بشهر
واكثر ذلك سنة، صورة خطه ادام الله تائيده، انتهى
ما يتعلق بكتاب الحج وبه تمّ المجلد الاوّل من
هذا التعليق الخ

No other copies appear to be recorded.
Not noted in I'jāz Ḥusain.

1840

Foll. 232–235; 11¼×7¾ in.; ll. 21; naskhī; rubrications; date 1162/1749. [DELHI 719*w*]

A short tractate explaining certain doubtful particulars in the ritual of worship and discussing the number of times worship is required daily. The author is Mullā Ḥaidar 'Alī b. Muḥammad b. Ḥasan al-Shirwānī (d. after 1098/1686; cf., for references, Būhār II, p. 251), nephew of Muḥammad Bāqir Majlisī (cf. Delhi 719*dd*, fol. 297).

Beginning:

الحمد لله رب العالمين وصلّى الله على محمّد
وعترته الطيبين الخ

The work comprises two maṭlabs:

Fol. 232*b* (1) الشك بين الثلث والاربع الخ

(2) روى الكُلينى...فى الصحيح عن الحلبى قال
...كلما ذكرت الله والنبى ع' فهو من الصلوة
Fol. 234*a* الخ

End:

بخلاف الاثار الكثيرة التى قدمناها فانها مصرحة
مفسرة والله المستعان،

No other copies appear to be noted.
? I'jāz Ḥusain.

1841

Foll. 235*b*–237*b*; 11¼×7¾ in.; ll. 21; naskhī; date 1162/1749. [DELHI 719*x*]

A collection of twenty-four opinions collected from various sources concerning the shortest distance which constitutes a journey and so permits the traveller to abbreviate his prayers. The author is Ḥaidar 'Alī b. Muḥammad al-Shirwānī, for whom see the previous entry.

Beginning:

الحمد لله رب العالمين والصّلوة على عباده الذين
اصطفاهم محمد وآله الخ

End:

فكذا الثمانية ذهابا وايابا وكل ذلك واضح بحمد
الله ومنه،

No other copies appear to be noted.
? I'jāz Ḥusain.

1842

Foll. 238–242; 11¼×7¾ in.; ll. 21; naskhī; rubrications; 18th century. [DELHI 719*y*]

A tractate proving the necessity for uttering the formula of blessing upon the Prophet, his household and the imāms whenever their names are mentioned, by Ḥaidar 'Alī b. Muḥammad al-Shirwānī (for whom see no. 1840).

Beginning:

الحمد لله ربّ العالمين وصلوته وسلامه على عباده
الذين اصطفاهم الخ

The work comprises the following three maṭlabs:

Fol. 238*a* (1) فى وجوب الصّلوة على النبى الخ

(2) فى وجوب الصّلوة على الآل الاطهار الخ
Fol. 238*b*

(3) فى الترغيب الوارد فى الصلوة على النبى الخ
Fol. 240*a*

End:

قال الخروج من الذنوب كهيئة يوم ولدته امّه
رواه الصّدوق فى كتاب معانى الاخبار والحمد لله
وحده والصلوة على محمد وآله كثيرا كثيرا،

No other copies appear to be noted.
? I'jāz Ḥusain.

1843

Foll. 207; $11\frac{1}{4} \times 6\frac{5}{8}$ in.; ll. 29; small cursive naskhī; rubrications; worm-eaten; 18th century. [Delhi 746 (i)]

تفصيل وسائل الشيعة الى تحصيل مسائل الشريعة

Tafṣīl wasā'il al-Shī'ah ilā taḥṣīl masā'il al-sharī'ah.

The first part of a compilation of Shī'ah furū' and the sources—including the ḥadīths in the "Four Books" and elsewhere—from which they derive, by Muḥammad b. Ḥasan al-Ḥurr al-'Āmilī (al-Mashaghrī; d. 1099/1688; cf. *Rauḍāt al-jannāt*, p. 543; *Khulāsah al-athar* III 432, where the date is given as 1079, in error; Brockelmann II 412). The work was completed in 1082/1671. In the preface the author quotes the names of over seventy works to which he has referred.

Beginning:

الحمد لله الذى فطر العقول على معرفته ووهبها العلم بوجوب وجوده الخ

The present portion of the work comprises only the *muqaddamah* and the *kitāb al-ṣalāh* divided into a large number of bābs arranged in groups.

End:

قال ما يجوز الصلوة في شى من الحديد فانه نجس ممسوخ اقول...والله اعلم تم كتاب الطهارة

For another copy see As. Soc. Bengal (Govt. Acquisitions 1903–7), no. 1089. I'jāz Ḥusain, no. 674.

1844

Foll. 198; $9\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 24; small tidily-written naskhī; rubrications; some damage from insects and use; 17th century. [Delhi 746 (ii)]

Tafṣīl wasā'il al-Shī'ah.

Two kitābs—*zakāt* (fol. 199*a*) and *ṣiyām* (foll. 99*b*–198) of the same work by al-Ḥurr al-'Āmilī. Each is headed by a summary list of the bābs contained in it.

1845

Foll. 23; $6\frac{3}{4} \times 4$ in.; ll. 11; large clear naskhī; marginal corrections; rubrications; 19th century. [Delhi 554*a*]

A short treatise on the times of daily worship, the numbers of the prayers required, etc., by Ḍiyā al-Dīn Yūsuf ibn al-Qāsim al-Astarābādī, who completed the work at Aurangābād in India in 1098/1687.

Beginning:

الحمدُ لله ربّ العالمين والصّلوةُ والسّلام على خير خلقه...اما بعد فهذه رسالة وجيزة مشتملة على بيان كميّة الصلوة الخ

The work comprises the following parts:

Fol. 2*a*	مقدّمة
Fol. 2*a*	باب (١) فى الواجبات
Fol. 8*b*	باب (2) فى المندوبات
Fol. 21*a*	خاتمة

End:

وما ذكرت فى هذه الوجيزة بناء على الشهرة ان علمت ما فيها وصليت كفاك'

1846

Foll. 486–494 (493*b* and 494*b* blank); $11\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 21; naskhī; rubrications; slightly worm-eaten; date 1156/1743. [Delhi 719*yy*]

[Risālah fī Bayān al-khalal al-wāqi' fī 'l-ṣalāh.]

A tractate on the flaws and points of doubt which render worship ineffectual. Title and author's name are both lacking.

Beginning:

الحمد لله الّذى فطر السّموات والارض فاستوتا ولو كان فيهما آلهة الا الله الخ

The work is divided into two qisms (each with numerous subdivisions) as follows:

Fol. 486*b* فى السّهو Fol. 489*b* فى الشك

End:

العفو عما طغى به القلم وزلت به القدم انّه ولى
القدرة ومقيل العثرة، والحمد للّه الخ

No other copies appear to be noted.
Not noted in I'jāz Ḥusain.

1847

Foll. 143*a*–155; $12\frac{3}{4} \times 7\frac{5}{8}$ in.; ll. 27; small neat nas<u>kh</u>ī; passages of original text overlined; some injury from damp and insects; 18th century. [DELHI 604*b*]

Part of a commentary upon a work on <u>Sh</u>ī'aḥ furū'. Neither title nor author's name appears.

Beginning:

كتاب العِشرة: العشرة بالكسر الصحبه والخلطه من
المعاشرة وهى المصاحبه والمخالطة قوله عليكم
بالصلوه فى المساجد جماعة وفرادى والمراد بالصّلوه
الفريضة الخ

The passages of the original text are introduced by قوله.

End:

ونهى ان يحرق كتاب الله ونهى ان يمحى
بالاقلام النهى الاول للتحريم والثانى للتنزيه وفى
نسخه بالاقدام والظاهر انه تحريف فى الظهور اى
الجلود التى فيها ذكر الله تعالى قال اغسلها ان
كانت غير مدكات او كانت هى والمداد نجسه او
وجد شى اخر من اسباب المحو التى ذكرناها،

Colophon:

تم كتاب العشره ويتلوه كتاب الطهارة الخ

1848

Foll. 24*a*–27*b*; $6\frac{3}{4} \times 4$ in.; ll. 14; cursive Indian nas<u>kh</u>ī; initial words of paragraphs overlined; worm-eaten; 18th century. [DELHI 554*b*]

A brief tractate on devout intention (*nīyaḥ*). It appears to have been extracted from a larger work by an author whose name is not mentioned.

Beginning:

اعلم وفقك الله وايّانا ان الاصل فى النيّة واعتبارها
ان الافعال البشرية الصادرة عن القوة الانسانية لما
كانت تقع على وجوه مختلفة الخ

End:

نعوذ بالله تعالى من طواغيه الشيطان والردى
والضلالة بعد الهدى وما اريد الا الاصلاح ما
استطعت وما توفيقى الا بالله الخ

No other copies appear to be recorded.
? I'jāz Ḥusain, no. 1563. This is a *Risālaḥ fī'l-Nīyaḥ* by Fa<u>kh</u>r al-Dīn b. Muḥammad al-Najafī.

1849

Foll. 317*b*–332; $11\frac{1}{4} \times 7\frac{3}{4}$ in.; ll. 21; nas<u>kh</u>ī; rubrications; scattered marginal and interlinear comments; 18th century. [DELHI 719*jj*]

A treatise on the ritual of the ḥajj and the 'umraḥ. Neither title nor author's name appears.

Beginning:

نحمدك اللّهمّ يا من شرع لنا مسالك الا حكام
وشرح لنا مناسك حج بيته الحرام الخ

The work comprises the following parts:

Fol. 317*b*	مقدّمة فاعلم انّ الحجّ ركنٌ عظيم الخ
Fol. 320*b*	مقالة (1) فى افعال عمرة التمتع
Fol. 322*b*	مقالة (2) فى افعال الحج
Fol. 328*b*	خاتمة فى وظايف الحجّ

End:

دعاءه وتوجيهاته جمعنا الله وايّاكم على طاعاته
وتقبل منّا ومنكم بفضله وكرمه،

No other copies appear to be recorded.
? I'jāz Ḥusain.

1850

Foll. 108; $10\frac{3}{8} \times 6\frac{1}{2}$ in.; ll. 17; small nas<u>kh</u>ī; rubrications; scattered marginal comments; 19th century. [DELHI 745]

الوجيز الرائق
al-Wajīz al-rā'iq.

A tractate dealing with the more obscure and doubtful points in the ritual of lustration and worship, by Ḥusain b. Dildār 'Alī (al-Naṣīrābādī; d. 1271/1854; cf. I'jāz Ḥusain, *Introduction*, p. 5; Būhār II, p. 254). The present copy is uncompleted and, according to I'jāz Ḥusain, no. 3379, the author left his work so.

Beginning:

الحمد لله الّذى انزل من السّمآء طهورًا وشرع لعباده صنوفا من الطاعات الخ

The work was planned to comprise a number of maqṣads, each with a muqaddamaḥ and several bābs, etc. Of these only the following occur here:

Fol. 2*a* مقصد I فى الطهارة

Fol. 2*b* باب (I) فى احكام المياه الخ

Fol. 52*a* باب (2) فى الطهارة الشرعية

End:

وحمل القبليّة من هذه العشرة على القبلية من تلك حملا للاعم على الاخص فتامّل فانّه يحتاج

For another copy see As. Soc. Bengal (Govt. Acquisitions 1903–7), no. 1086.
I'jāz Ḥusain, no. 3379.

1851

Foll. 321; $10\frac{3}{8}\times6\frac{3}{4}$ in.; ll. 17; clear naskhī; rubrications; significant words and phrases overlined; date 1261/1845. [DELHI 475]

مناهج التدقيق ومعارج التحقيق
Manāhij al-tadqīq wa-ma'ārij al-taḥqīq.

A Shī'aḥ treatise, dealing with various questions concerning the ritual of worship, by Ḥusain ibn Dildār 'Alī (d. 1271/1854; cf. I'jāz Ḥusain, *Introduction*, p. 5).

Beginning:

الحمد لله العلىّ العظيم والصّلوة والسّلام على نبيّه الكريم واهلبيته [*sic*] المكرّمين دآئمة بدوام السّموات والارضين الخ

There are numerous mas'alaḥs discussed in the work, the earlier ones being as follows:

لا خلاف فى ان زوال الشمس اوّل وقت الظهر'
Fol. 1*a*

قال الشيخ فى الخلاف الصلوة يجب [*sic*] باول الوقت'
Fol. 18*b*

هل يجوز التعويل على الظن فى دخول الوقت ام لا'
Fol. 20*b*

Fol. 29*b* اعلم ان لكل صلوة وقتين'

Fol. 36*b* وقت المغرب اذا غربت الشمس الخ'

Fol. 55*b* اول وقتى الصبح طلوع الفجر الخ'

Fol. 57*b* فى لباس المصلى'

Fol. 75*b* اتفقت كلمه الاصحاب على وجوب النية'

Fol. 101*a* يجب استدامة النية والبقاء عليها'

لو نوى الخروج عن الصلوة فى اثنائها الخ'
Fol. 102*b*

Fol. 109*b* تكبيرة الاحرام واجب'

Fol. 118*b* القيام مع التمكن واجب فى الصلوة'

لو عجز عن جميع مراتب القيام المندرجة جاز له الصلوة قاعدا
Fol. 131*b*

Fol. 138*b* لا ريب فى وجوب الفاتحة فى الاوليين'

Fol. 164*a* هل يجوز القران بين سورتين الخ

ذهب اصحابنا الامامية كافة الى ان البسمله اية من الفاتحة'
Fol. 168*b*

etc.

End:

وهو استصحاب حال العقل' ولا ريب فى جودة التشبث به حين تعارض الادلة من الجانبين فانه [*sic*]'

No other copies appear to be recorded.
I'jāz Ḥusain, no. 3139.

1852

Foll. 160; $10\frac{7}{8}\times6\frac{3}{8}$ in.; ll. 21; naskhī; rubrications; 19th century. [DELHI 610]

The *kitāb al-ṭahārah* of an anonymous work on Shī'ah furū'. A note on the fly-leaf states it is part of the شرح الكبير, which is the title of a commentary by Saiyid 'Alī al-Ṭabāṭabā'ī on the *Mukhtaṣar al-nāfi'*, itself a commentary on the *Sharā'i' al-Islām*. The present work, however, appears to be an independent composition of comparatively recent date.

Beginning:

الحمد لله ربّ العالمين وصلّى الله على سيدنا ونبيّنا محمد واله الطاهرين' كتاب الطهارة الخ

Four arkān are comprised in the work, as follows:

Fol. 1*b*	(1) فى المياه
Fol. 56*b*	(2) غسل الحيض
Fol. 119*b*	(3) فى الطهارة
Fol. 129*a*	(4) فى احكامه

End:

واوجبها جماعة كما عن الصدوق والاسكافى والطوسى...والمحقق الشيخ على عملا بظاهر الموثق ولا باس به والحمد لله' تمت حق حمده والصلوة على من لا نبى بعد الخ

Other copies?
? I'jāz Ḥusain, no. 1945.

H. Controversy

1853

Foll. 33–50 (uncompleted); 11⅝ × 6⅝ in.; ll. 25; cursive naskhī; many words and phrases over-lined; 19th century. [Delhi 708*b*]

كفّ الرعاع عن محرّمات اللهو والسماع

Kaff al-ra'ā' 'an muḥarramāt al-lahw wa'l-samā'.

A polemic against games and music, by Aḥmad b. Muḥammad, Shihāb al-Dīn ibn Ḥajar al-Haitamī al-Shāfi'ī (d. 973/1565; cf. Brit. Mus. Suppl. p. 117*b*; Brockelmann II 387). The work was suggested (and begun) in 958/1551 as a reply to the فرح الاسماع of the Egyptian al-Tūnisī al-Mālikī.

Beginning:

الحمد لله الذى حظر مواطن اللهو على عباده وخلص من ريبه وشبهه الخ

As planned, the work was to consist of a muqaddamah, two bābs and a khātimah, of which only the khātimah is here indicated.

Fol. 34*a* فى ذم المعارف والمزامير والاوتار الخ

End (as here):

ومنه يوخذ جل ضرب احدى راحتى الكف على الاخرى ولو بقصد اللعب وانكان فيه نوع...

For other copies see Brit. Mus. Suppl. 1221 (3); Berlin 5517.
Not noted in Ḥ. Kh.

1854

Foll. 138–143; 11⅝ × 6⅝ in.; ll. 25; cursive (Indian) naskhī; 19th century. [Delhi 708*f*]

A controversial tract on the question of the legality or otherwise of music and singing, the arguments being based chiefly on the Qur'ān, ḥadīth and the opinions of certain of the imāms. The author is 'Alī b. Sulṭān Muḥammad al-Qārī (d. 1014/1606; cf. *Khulāṣah al-athar* III 185; Brockelmann II 394, where the present work is omitted).

Beginning:

الحمد لله الذى خلق لنا الاسماع والابصار لتسمع الاخبار الخ

No divisions are marked in the text.

End:

وذلك اضعف الايمان لله العفو والعاقبة وحسن الخاتمة وحصول الغفران ووصول الرضوان وسلام على المرسلين والحمد لله الخ

For another copy see Rāmpūr, p. 199.
Not noted in Ḥ. Kh.

1855

Foll. 1–31*a*; $11\frac{5}{8}\times6\frac{5}{8}$ in.; ll. 25; nasta'līq; rubrications; some marginal comments; 19th century. [DELHI 708*a*]

A treatise on the unlawfulness of singing, playing and dancing, by 'Iṣmah Allāh b. A'ẓam b. 'Abd al-Rasūl of Sahāranpūr (near Delhi). The work was completed in 1089/1678. Cf. also Loth 759.

Beginning:

سبحانك اللهم ارنا حقايق الاشياء كما هى ولا تجعلنا من الناس من يشترى لهو الحدىث والملاهى الخ

The author in his preface declares that his work is arranged in a muqaddamah, 7 faṣls and a khātimah, of which the following occur in the present manuscript:

Fol. 1*b* مقدّمة فى بيان معانى الغناء

فصل (١) فى الآيات الدالة على حرمة الغناء الخ

Fol. 2*a*

فصل (٢) فى الاحاديث الدالة على حرمة الغناء الخ

Fol. 4*a*

Fol. 7*b* فصل (٣) فى اقوال المجتهدين الخ

Fol. 13*b* فصل (٤) فى اقوال الصوفية الخ

Fol. 18*a* فصل (٥) فى حرمة الرقص

Fol. 20*a* فصل (٦) فى الاجوبة عن الاحاديث الخ

فصل (٧) فى سبب اشتهار اباحة الغناء بين متصوفة

Fol. 27*a* زماننا'

End:

ومن شر الشيطان الرجيم اللعين ونساله حسن حاتمنا فى كل حين واحر دعوانا الخ

No other copies appear to be recorded. Not noted in Ḥ. Kh.

1856

Foll. 16; $8\frac{1}{2}\times5\frac{3}{4}$ in.; ll. 15; coarse Indian nasta-'līq; beginnings of paragraphs overlined; some marginal corrections; 19th century. [DELHI 551]

رسالة فى اختلاف حرمة السماع والغناء

Risālah fī ikhtilāf ḥurmah al-samā' wa'l-ghinā.

A brief treatise on the lawfulness or otherwise of music, by Shaikh Muḥammad 'Isā Sindhī al-Burhānpūrī. This information is taken from the fly-leaf of the volume, the body of which does not contain it. The colophon states that the work was completed in 1137/1725. There are comments and quotations in Persian at the end of the work.

Beginning:

لا حول ولا قوه الا بالله العلى العظيم واقول بالله التوفيق قد اختُلِفَ فى سماع الغناء الخ

There is no division into chapters.

End:

واحتمال كه مراد سكرانه حى ىلى'...كه ابن بود ومعنى در محل خود معدر اند'

No other copies appear to be recorded.

1857

Foll. 130–137; $11\frac{5}{8}\times6\frac{5}{8}$ in.; ll. 25; cursive naskhī; rubrications; 19th century. [DELHI 708*e*]

A controversial tract on the question of the lawfulness or otherwise of music, by Salām Allāh b. Shaikh al-Islām (Rāmpūrī) (d. 1229/1814 or, according to others, in 1203; cf. *Tadhkira-i 'Ulamā-i Hind*, p. 76).

Beginning:

الحمد لله الذى اشرف اشدّة [?] اصفيائه بسحارب سبحانه واغرق الاشباح الخ

The following faṣls are marked·

(١) اخرج الشيخ...ابو عبد الله محمد الخ

Fol. 130*b*

Fol. 132*a* (٢) فى الاثار

Fol. 133*a* (3) فى اثبات الاباحة بالقياس
Fol. 133*b* (4) فيما نقله النصاب الخ
Fol. 135*b* (5) فى بيان حجج المحرمين الخ
Fol. 136*b* خاتمة فى بيان سند [?] الرقص والوجد

End:

وهذا آخر ما اردنا ايراد به فى هذه الرسالة والمقصود عن جملتها ان يعلم ان المسئلة تختلف فيها على تقرار الدليل فى جانب الاباحة فالمبالغة فى تضليل...غير مرضى فالحق احق ان يسع اللهم ارنا الحق الخ

No other copies appear to be noted.

1858

Foll. 124–129; $11\frac{5}{8} \times 6\frac{5}{8}$ in.; ll. 21; nasta'līq; 19th century. [DELHI 708*d*]

A tract on the unlawfulness of music, by 'Īsā b. al-Karīm.

Beginning:

ولا حول ولا قوة الا بالله العلى العظيم وبالله التوفيق' قد اختلف العلماء فى سماع الغناء مجردا ومع الالات الخ

End:

كمال الدين جعفر بن تغلب الادووى وانه...فى العلوم كلها قد كفى المؤنه عن غيره فى هذا الباب فذكر دلايل الفريقين باسرها وبين ما لها وما عليها كما لا مريد عليها'

No other copies appear to be noted.

1859

Foll. 1–16; $9\frac{1}{4} \times 5\frac{5}{8}$ in.; ll. 23; closely-written nas<u>kh</u>ī; slightly worm-eaten; 18th century. [DELHI 710*a*]

نشر الزهر فى الذكر بالجهر

Nas<u>h</u>r al-zahr fī 'l-<u>dh</u>ikr bi 'l-jahr.

An examination into the prohibition declared by certain Ḥanafī preachers against the utterance aloud in public of the name of Allāh, by Nūr al-Dīn Ibrahīm b. Ḥasan al-Kurdī al-Kūrānī (? Gūrānī) al-<u>Sh</u>ahrzūrī al-<u>Sh</u>ahrānī al-Madanī (d. 1101/1690; cf. Jabartī I 67; Brockelmann II 385).

Beginning:

الحمد لله المنزل واذكر اسم ربك واصيلا ومن الليل فاسجد له الخ

End:

او قد كان فياذ الجود والاحسان' صل وسلم على سيدنا ونبينا محمد وعلى سائر آبايه واخوانه من الانبياء والمرسلين وعلى آلهم وصحبهم والتابعين صلاة وتسليما قاضى البركات على السابقين واللاحقين امين'

No other copies appear to be noted.

1860

Foll. 109–161; $9\frac{1}{4} \times 5\frac{5}{8}$ in.; ll. 23; cramped nas<u>kh</u>ī; rubrications; slightly worm-eaten; 18th century. [DELHI 710*k*]

A refutation of the statement that pronunciation of the name of God aloud in public is heresy (*bid'*), by Ibrahīm b. Ḥasan al-Kūrānī (d. 1101/1690; cf. no. 1859). The fly-leaf declares the title of the work to be اتحاف المنيب [?] الرواة فى فضل نجهر بذكر الله

Beginning:

الحمد لله العلى القريب الاقرب الاعلى الكبير الاكبر الخ

The sections of the original text are set out in detail and answered *seriatim*.

End:

وسلم عدد خلقك بدوامك آمين سبحان ربك رب العزة الخ

No other copies appear to be noted.

1861

Foll. 22–27, beginning defective; $9\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 21; cursive (Persian) nas<u>kh</u>ī; rubrications; worm-eaten; 18th century. [DELHI 717*b*]

رفع الاشتباك عن تناول التنباك

Raf‘ al-ishtibāk ‘an tanāwul al-tanbāk.

A tractate arguing in favour of the possible lawfulness of the use of tobacco, by ‘Abd al-Qādir b. Muḥammad al-Ḥusainī al-Ṭabarī.

Beginning (as here extant):

اما بعد فيقول العبد المفتقر الى كرم الله العظيم المنان عبد القادر بن محمد الحسينى الطبرى امام مقام خليل الرحمن الخ

The following sections are comprised in the work:

Fol. 23*a* مقدّمة فى انواع هذا النبات

Fol. 23*b* مقصد فى بيان حكم الشرعى الخ

خاتمة نسال الله...ان يحسننا فى رد قول القائل

Fol. 26*a* باطلاق التحريم الخ

End:

الذين يفترون على الكذب لا يفلحون متاع قليل ولهم عذاب اليم فليكن هذا اختتام هذه الرسالة ولولا خوف الاطالة الخ

No other copies appear to be noted.
Not noted in Ḥ. Kh.

1862

Foll. 28–51; $9\frac{3}{8}\times6\frac{3}{8}$ in.; ll. 21; cursive (Persian) naskhī; rubrications lacking; worm-eaten; 18th century. [Delhi 717*c*]

نصيحة عباد الله وامّة رسول الله

Naṣīḥah ‘ibād Allāh wa ummah rasūl Allāh.

A tractate arguing against the lawfulness of smoking tobacco and inhaling (شرب الدخان). The author is not named in the text, but the colophon mentions a Muḥammad Panāh who may be he. Questions on the subject were addressed to him in the towns of Aḥmadābād and Burūj, and he composed the present work in 1180/1766–7.

Beginning:

الحمد لله الذى خلق الاشياء كما شاء بعلمه وحكمته واحل ما شاء الخ

In the text are quoted a number of letters—purporting to come from members of the various madhhabs—in support of the author's argument.

End:

يستاصل شرب هذا الدخان من البلاد ويحصل له الاجر الجزيل على ما يشاء قدير وبالاجابة جدير وهو حسبى الخ

No other copies appear to be noted.

1863

Foll. 52–61*b*; $9\frac{3}{8}\times6\frac{3}{8}$ in.; ll. 15; cursive naskhī; worm-eaten; 19th century. [Delhi 717*d*]

رسالة تخليص الانسان من ظلمات الدخان

Risālah takhlīṣ al-insān min ẓulumāt al-dukhān.

A tractate arguing the unlawfulness of tobacco-smoking and inhaling, by Nāfi‘ Effendī.

Beginning:

الحمد لله الذى حرم على عباده الخبائث واحل لهم الطيبات الخ

End:

لانى ارى فيه من الظلمات والرايحة الخبيثة المغيرة للظاهر والباطن قاله محمد امين تراب الحرمين عفى الله عنه الخ

No other copies appear to be noted.
Not noted in Ḥ. Kh.

1864

Foll. 61*b*–66*b*; $9\frac{3}{8}\times6\frac{3}{8}$ in.; ll. 15; cursive naskhī; rubrications; worm-eaten; 19th century. [Delhi 717*e*]

A fatwā by al-Mālikī, a mudarris at Mecca, declaring that the use of tobacco for smoking is forbidden by the law.

Beginning:

الحمد لله رب العالمين استعمال الدخان كاصله لان اصله الخشب والنار وكل منهما تحرم استعماله اكلًا الخ

The following faṣls are marked:

فى الفرق بين [. . . illegible] الموقد وهو المخدر المسكر الخ Fol. 62*b*

قد حدث اواخر القرن العاشر شى يقال له دخان الخ Fol. 63*a*

End:

فحرمة دخان التنباك بالنص الصريح والدواء بالحرام والخبيث منهى عنه كما تقدم٬

1865

Foll. 66*a*–68*b* and 73*a*, end defective; $9\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 15; cursive naskhī; worm-eaten; 19th century. [DELHI 717*f*]

A [? Wahhābī] tract on the unlawfulness of smoking tobacco, by Muḥammad b. ‘Alī b. Muḥammad (b. بحران) al-Ṣiddīqī.

Beginning:

هذ. . .عن شرب الدخان تاليف الشيخ العلامه محمد بن على بن محمد بن بحران الصد يا[قى]. . . اعلم ان وجه المنع ايضا عن التنباك الخ

End (as here extant):

من كان خوانا اثيما اعاذ. . .من كل محرم ومكروه وخطئته بحرمة النبى وآله وصحبه وتبعه عليه وعليهم. .

No other copies appear to be noted.

1866

Foll. 69–71; $9\frac{3}{8} \times 6\frac{3}{8}$ in.; ll. 15; cursive naskhī; rubrications; worm-eaten; 19th century. [DELHI 717*g*]

رسالة فى حرمة التباكو [*sic*]

Risālaḥ fī Ḥurmaḥ al-tabākū.

A tract against the lawfulness of the use of tobacco. The author's name does not appear.

Beginning:

الحمد لله وسلام على عباده الذين اصطفى اما بعد فقد روى عن النبى الخ

The following are the beginnings of the arguments used:

(1) انه خبيث الخ Fol. 69*a*

(2) ان شربه تغير لخلق الله Fol. 69*b*

(3) ان فيه ايذاء المسلمين Fol. 70*a*

(5) [*sic*] انه اسراف المال Fol. 70*b*

(6) ان فيه مخالفة تدوى الامر حيث نهى عند المسلمين Fol. 71*a*

End:

الخبيثات للخبيثين والخبيثون للخبيثات والطيبات للطيبين والطيبون للطيبات٬

No other copies appear to be noted.

1867

Foll. 145–148; $11\frac{5}{8} \times 6\frac{5}{8}$ in.; ll. 25; cursive (Indian) naskhī; rubrications; 19th century. [DELHI 708*g*]

A plea for the lawfulness of music, by the author of قانع البدعة, Muḥammad Karīm Allāh (? b. Luṭf Allāh Fārūqī; d. 1291/1874; cf. *Tadhkira-i ‘Ulamā-i Hind*, p. 172), who states that experience has caused him to alter the views expressed in that work.

Beginning:

الحمد لله الذى جعل الشريعة مفتح السعادة والطريقة مطمح السيادة الخ

End:

فاياك واياك من ان تعتقد فى حق الاولياء الذين هم محبوبون فى جناب الله وجناب رسوله شئا اخر

والله يهدى من يشاء الى صراط المستقيم والسلام على من اتبع الهدى،

No other copy appears to be noted.
Not noted in Ḥ. Kh.

1868

Foll. 128; $7\frac{7}{8}\times 5\frac{1}{4}$ in.; ll. 14; naskhī, partially vocalised; rubrications; numerous marginal and interlinear comments in Persian and Arabic in the earlier folios; worm-eaten; 19th century. [DELHI 560]

السيف الماسح

al-Saif al-māsiḥ.

A Shī'aḥ polemical treatise in which the author, Muḥammad ibn Dildār 'Alī (d. after 1228/1813; cf. I'jāz Ḥusain, no. 2107 and Introduction, p. 4) attacks the position assumed by 'Abd al-'Azīz (tutor to one of the Mogul emperors of Delhi) in his *Fatḥ al-'azīz* in opposition to the great Shī'aḥ leader Bahā' al-Dīn al-'Āmilī. The work deals with the ritual (and symbolical) washing of feet and wiping of foot-gear.

Beginning:

الحمد لله الّذى شرّفنا بمسح أيدى الإفحام على وُجُوهِ المَرَدَةِ اللِيام، ووَفَّقَنا لِغَسْلِ شُكوكِ عبدة الاصنام الخ

Passages from the text of the *Fatḥ al-'azīz* are introduced by قوله. The work is not divided into chapters.

End:

العجب كل العجب ان لا يكون القول بخطائهم افتراء والقول بعصمتهم افتراء وناهيك فى جوابه قوله تع' لعنه الله على الكاذبين،

No other copies appear to be recorded.
I'jāz Ḥusain, no. 1688.

I. ADDITIONAL MSS

1869

Foll. 277, end defective; $7\frac{5}{8}\times 3\frac{7}{8}$ in.; ll. 25; small cursive naskhī; worm-eaten; 16th century (fol. 126*a* bears a seal with the date 1184/1770). [DELHI 896]

Glosses on 'Aḍud al-Dīn al-Ījī's commentary on the *Mukhtaṣar al-Muntahā* (a work on Mālikī Uṣūl al-Fiqh) of Ibn Ḥājib al Mālikī, by Saif al-Din Aḥmad al-Abharī (d. 8th/14th century; cf. Bankipore XIX (i), no. 1549). The author's name does not appear in the text but is to be deduced from Ḥ. Kh. VI 172, where the beginning given is as quoted here.

Beginning:

الحمد لله الذى شرع فى الاحكام وربطها بدلائل كلية وعلل تفصيلمة للاحك.. واثار معالم الدين الخ

The passages of al-Ījī are introduced by قوله, the glosses not being separately marked.

End (as here extant):

التى يدل عليها قوله ليستنبط قوله على اودات يمكن ان يخص...

For other copies see Būhār II, no. 138; Bankipore XIX (i), no. 1549.
Ḥ. Kh. VI 172.

1870

Foll. 162–193; $8\frac{3}{4}\times 5\frac{1}{8}$ in.; ll. 37; small neat naskhī; rubrications; copyist, Mahbub Shah; date 1140/1727. [DELHI 956A*d*]

كتاب الادلّة

Kitāb al-Adillaḥ.

A manual on the principles and practical application of the sharī'aḥ arranged as replies to a number of theoretical questions, by Abū Bakr b. Muḥammad b. Aḥmad b. Abī 'l-'Abbās al-Baiḍāwī.

Beginning:

الحمد لله الذى نصب للحق دلايل لأيحة الايقان وبين حجى واضحة البرهان الخ

The work comprises the chapters common in the ordinary manuals of furū'.

End:

وايضا من له ان يطاء ملك اليمين كان له تزويجها كالانه القن،

For other copies see Āṣafīyaḥ, p. 1160 (where the date of the author's death is

confused with that of the Qur'ān commentator 'Abd-Allāh b. 'Umar al-Baiḍāwī). Not in Ḥ. Kh.

1871

Foll. 64, end defective; $8\frac{3}{8} \times 5\frac{1}{4}$ in.; ll. 11; regular, even naskhī followed by nasta'līq; scattered marginal comments; worm-eaten; 17th century. [DELHI 822]

Annotations by Muḥammad Ya'qūb (? b. 'Alī; cf. Rāmpūr, p. 303) al-Banbānī (d. after 1081/1670; cf. no. 1525—Delhi 1756) to the ḥāshiyah by al-Sharīf al-Jurjānī on the *Mukhtaṣar al-muntahā* (see no. 1480).

Beginning:

(يقول العبد الضعيف محمد يعقوب البنبانى) حامدا لله على نعمائه ومصليا على سيد انبيائه...قال... اردف التسمية بالتحميد الخ

The passages of al-Sharīf al-Jurjānī's text are introduced by قوله.

End (as here extant):

قوله فان قيل حاصله ان التقسيم ليس بمخصوص بنوع منه بل هو الخارج منه مباين لما عرف سابقا وليس الخارج نوعا لذلك قوله احد الواردين...

No other copies appear to be recorded. Not in Ḥ. Kh.

1872

Foll. 96, end defective; $7\frac{1}{4} \times 5$ in.; ll. 19; small clear naskhī changing to a more cursive hand; copious marginal comments on earlier folios; 18th century. [DELHI 821]

Ḥāshiyah 'alā Sharḥ Mukhtaṣar al-muntahā.

Another copy of al-Sharīf al-Jurjānī's supercommentary on the *Mukhtaṣar al-muntahā* of Ibn Ḥājib. (See no. 1480.)

1873

Foll. 56–81*a*; $10 \times 5\frac{3}{4}$ in.; ll. 15; coarse naskhī; rubrications; worm-eaten; date 17 Jamādā I 1083/1672. [DELHI 974*b*]

مصباح المبتدئ وهداية المقتدى

Miṣbāḥ al-mubtadi' wa hidāyah al-muqtadī.

A brief treatise on the laws concerning the ritual of worship according to the Shī'ah, by Abū 'l-'Abbās [Jamāl al-Dīn] Aḥmad b. Fahad al-Ḥillī (d. 841/1437–8; cf. I'jāz Ḥusain, no. 2967).

Beginning:

الحمد للّهِ مانح التوفيق وموضح الطريق ومزيل التعويق الخ

The work comprises 3 bābs.

Fol. 56*a* الاول فى المقدمات

Fol. 64*a* الباب الثانى فى الصلوة

Fol. 77*b* الباب الثالث فى الخلل الواقع فى الصلوة

End:

وان ياتى بالتشهد من اوله كان احوط ولا يتحتم التسليم، وليكن هذا اخر ما نورده فى هذه المقدمه والحمد لله الخ

No other copies appear to be recorded. I'jāz Ḥusain, no. 2967.

1874

Foll. 81*b*–97*a*; $10 \times 5\frac{3}{4}$ in.; ll. 15; fair naskhī; rubrications; 19th century. [DELHI 974*c*]

A short treatise on the ceremonies of the ritual of worship, with special reference to the lexicographical significance of the terms employed. Title and author's name are lacking.

Beginning:

الحمد لله ربِّ العالمين وصلّى الله على محمد واله الطاهرين وبعدُ فهذه مقدّمة وجيزة تشتمل على معانى افعال الصلوة الخ

The work comprises the following faṣls:

Fol. 82*a* (1) فى الوضو

Fol. 85*b* (2) فى معنى النيّة والقيام

Fol. 87*a* (3) فى معنى تكبيرة الاحرام

Fol. 87*a* (4) فى معنى قراة الفاتحه

Fol. 90*a* (5) فى سورة الاخلاص

Fol. 92*b* (6) فى معنى الذكر

Fol. 94*a* (7) فى معنى التشهد

Fol. 96*a* (8) فى معنى التسليم

End:

وجوب الاعراب فى ذلك والاستحباب اشهر اما مخارج الحروف فيجب فى الجميع وليكن هذا آخر ما نورده من تسطير هذه المقدمه وانقطع الكلام بحمد الله الملك العلام وبالصلوة على خير الانام الخ

1875

Foll. 198–209*a*; $8\frac{3}{4} \times 5\frac{1}{8}$ in.; ll. 25; small neat nas<u>kh</u>ī; rubrications; worm-eaten; 18th century. [DELHI 956 A *e*]

كتاب زبدة الاحكام فى اختلاف ائمّة الاعلام

Kitāb Zubdaḥ al-aḥkām fī i<u>kh</u>tilāf a'immaḥ al-a'lām.

A brief manual detailing the points of agreement and of difference amongst the four chief ma<u>dh</u>habs on questions of ritual and other legal matters, by Sirāj al-Dīn 'Umar b. Isḥāq b. Aḥmad al-Hindī al-<u>Gh</u>aznawī (d. 773/1372; cf. Ibn Quṭlūbu<u>gh</u>ā, no. 144; *Durar al-kāminaḥ* III 154 f.; Brockelmann II 80).

Beginning:

كتاب الطهارة اتفقوا على ان فرائض الوضوء اربعة غسل الوجه واليدين الى المرفقين الخ

End:

واتفقوا على ان الاب ليس له ان يستوفى القصاص بولده الكبير وليكن هذا اخر المختصر والله اعلم بالصواب الخ

For another copy see Berlin 4862.
Ḥ. <u>Kh</u>. III 533.

1876

Foll. 43–85; $10\frac{3}{8} \times 6\frac{1}{8}$ in.; ll. 20; inelegant Indian nasta'līq; 19th century. [DELHI 976 *c*]

al-Fawā'id al-madanīyaḥ.

Extracts from the work by Muḥammad Amīn b. Muḥammad <u>Sh</u>arīf al-Astarābādī, beginning with the Muqaddamaḥ.

Author's colophon:

وقد وقع الفراغ من تحرير العوائد المدنيه فى الربيع الاول من سنه احدى وبلس بعد الالف فى المكه المعظمه...تم الكتاب بهذا اللفظ'

See no. 1507 above.

1877

Foll. 107–124*a*; $10\frac{1}{8} \times 6\frac{1}{2}$ in.; ll. 13; clear nasta'līq; rubrications; 19th century. [DELHI 934*g*]

عمدة الاعتماد فى كيفيّة الاجتهاد

'Umdaḥ al-i'timād fī kaifīyaḥ al-ijtihād.

(Or *al-Risālaḥ al-Ijtihādīyaḥ*.)

A tractate on the significance and methods of ijtihād—the independent deduction of new laws from precedents, by Muha<u>dh</u>dhib al-Dīn Aḥmad b. 'Abd al-Riḍā (*fl.* India late 11th/17th century; cf. Brockelmann II 412). The author states that he was asked to undertake the work whilst on a visit to Kābul in the year represented by the chronogram العين المتوجه والفاء i.e. 1080/1669–70.

Beginning:

احمدك يا من من علينا بالتوفيق للهداية الى سواء الصريق الخ

The work comprises the following parts:

Fol. 108*a* المقدمه فى الاجتهاد والاحتياج اليه

Fol. 110*b* الفصل الاول فيما يتوقف عليه الاجتهاد

Fol. 112*b* الفصل الثانى فى الادلة

Fol. 114*a* الفصل الثالث فى كيفية الاجتهاد

Fol. 120*b* الفصل الرابع فى المجتهد والمقلد الخ

Fol. 123*b* الخاتمه فى تحريصك على المقصود

End:

ذروة مراتب الاجتهاد والاستدلال بعد ان عرفت ان البلدة المذكورة الرخبة المحبورة والحمد لله وحده،

No other copy appears to be recorded. Not in Ḥ. Kh.

1878

Foll. 1–15; $8\frac{5}{8}\times 6$ in.; ll. 24; naskhī; rubrications; worm-eaten; 17th century. [DELHI 137A*a*]

عُمدة الحكّام

'Umdah al-ḥukkām.

Three faṣls of a work, presumably for the use of judges, dealing with legal oaths. The author's name is lacking, but he may perhaps be identified with Najm al-Dīn Ibrahīm b. 'Alī al-Ṭarsūsī (d. 758/1357; cf. Ḥ. Kh. IV 258) who wrote a work of the same name. The present work appears not to form part of the *'Umdah al-ḥukkām* written on the same subject by Shams al-Dīn Muḥammad al-Timurtāshī (d. 1004/1595) which is fully described in Berlin 4802, the sources quoted being mainly older.

Beginning:

الفصل... فيما يجرى فيه الاستحلاف وما لا يجرى فيه.. ادعت امراة على رجل النكاح الخ

The following faṣls are also comprised here:

Fol. 6*a* (3) فى النكول والاباء عن اليمين

Fol. 9*b* (2) فى بركة السر والعلانية واهلية المزكى

Fol. 12*b* (3) فى كيفية الجرح

End:

وفى الفتاوى العتابية ولو شهد وكتم انّه عبد ومحدود لم ياثم بخلاف الحاكم،

No other copies appear to be recorded. Ḥ. Kh. IV 258.

1879

Foll. 133–173; paper of various sizes uniformly mounted on paper of $10\frac{3}{8}\times 6\frac{1}{2}$ in.; naskhī in a variety of hands (Arabic and Persian); various dates, 19th century. [DELHI 489*b*]

A collection of fatāwī, legal propositions and questions, of which the following indicate the chief:

(1) Fol. 133*b*. Building of a mosque disputed.
(2) Fol. 134*a*. A claim unsupported by proof invalid.
(3) Fol. 134*b*. Fatwā concerning a disputed marriage.
(4) Fol. 136. A wife's right to jewellery and household utensils.
(5) Fol. 137. What persons will suffer torment in the grave.
(6) Foll. 139–41. Various legal axioms.
(7) Fol. 142. Eschatological—the spirits of the dead.
(8) Fol. 143. Liability for the *mahr*.
(9) Fol. 144. Concerning gifts (هبة).
(10) Foll. 145–6. Claims to goods of varied description.
(11) Foll. 147–8. Pledges.
(12) Fol. 149. Claims to immovable property.
(13) Fol. 151. Disputed loans.
(14) Fol. 153. Invalidation of contracts.
(15) Foll. 154–73. Various legal and religious axioms and principles.

1880

Foll. 189*b*–191; $8\frac{3}{4}\times 5\frac{1}{8}$ in.; ll. 21; small naskhī, the points sometimes omitted; 16th century. [DELHI 507*c*]

A brief anonymous treatise on *farā'iḍ*.